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SPIRITUAL HOMES.

NO. 708.

being in carrying her back.

called in, attorneys sent for, and legal steps taken to secure her recovery even if the police should succeed for the time

Luella's father was at once communi-

cated with, and suit was begun in her

behalf for \$10,000 damages. The fol-

from her father: Logana, Jessamine County, Ky. W. T. Burch-Dear Sir:-I received

your kind letter informing me of my,

daughter's whereabouts. Her mother and myself feel most thankful to you

for your information. We cannot ex-press our thanks in words. Luella Aldridge is our daughter's

name. She is sixteen years of age.

She disappeared from my house last

We are not in the Middle Ages, nor

But what is more still, is the bold de-

SPIRIT, SPIRITUAL, SPIRITUALISM, SPIRITISM. "CONFUSION WORSE CONFOUNDED."

One of the most difficult things in distinguish the idealistic from the maspeaking or writing is to make our terialistic philosophy. The suffix ism selves understood. And one main rea- denotes a doctrine or system of princison for this, is the different meanings ples. Hence ist signifies people, and attached to the same words. Taking the ism their creed or principles. But, in meaning of the root term and compar- this word Spiritualism, we have a dual ing it with some of the secondary defl- suffix to the word spirit; first ual and nitions often fails to show any apparent then ism. The suffix ual makes it an nitions often tails to show any apparent then isin. The suma tail many structures resemblance between them. Hence, it adjective and hence, indicates some for a distribution occurrences quality possessed by the ists, and naturally pertaining to spirit. Now, what is able controversies carried on by par-tiles using the same terms, but with en-tirely different meanings attached the distribution of the suma tail many set of the sum of the able controversies carried on by par-ties using the same terms, but with en-tirely different meanings attached e found to be a just one, to affirm that

thereto. It is doubtful if any words in our lanthe spiritual class have always labored guage have a wider latitude of mean-ing than those at the head of this arunder a peculiar form of insanity. There has been a perverted form of ticle. Take the basic word spirit, from mental and emotional activity. The blackest and bloodiest pages of history the Latin spiro, to breathe, and com-pare only three of the many meanings are descriptive of its most terrible manifestations. And the most omi-nous and menacing cloud in the future's sky is this same spiritual insanity, which dominates so many millions of the human factory. given to it. First, we have the primi-tive meaning breath or wind. Second, alcohol or the spirit of wine; and third, the immortal entity or soul of man. To these we might add God, for it is af-firmed that he is spirit. the human family. It includes the en-tire Christian church.

With such a wide divergence of mean-This term spiritual is the invention of the old, supernaturalistic religion, and has a specific meaning. According ing, it is not wonderful that confusion in expression should be the result. And when we come to add the sufto that religion, man is not by nature fixes ual, ist and ism to the root word, spiritual but carnal-unspiritual; and

we may expect the confusion to be he becomes spiritual only by being reworse confounded." generated by the Holy Ghost-"born of

The evolution of new ideas renders the spirit." He thus becomes a spirit-it necessary to construct new terms or words for their expression. But instead the "new man put on," and the quality it necessary to construct new terms or of always doing this, new meanings are spiritual pertains to the "new man" attached to existing terms, thus paving which is supernatural. It is a miracuthe way for division and strife. But it lous process, and man can no more should never be overlooked by sensible make himself spiritual than he can people that every epoch in intellectual make himself into a horse. He is "cre-progress necessitates either the coinage ated anew in Christ Jesus." "By grace of new terms or attaching new mean- are ye saved, through faith and that not of yourselves, it is the gift of God.' ings to old ones.

Now, if what is called Modern Spir- Spiritual, Spirituality are nowhere distualism is a new era in thought evolu-tion, the use of old terms, expressive of man's higher nature, will fail entire-ly to convey the correct ideas. The word modern is itself an affirmation of sociated from the supernatural. They belong to it as they originated from it. Now, as this term spiritual has no reference to man as man, is no quality of human nature as such, but to a sup-posed miraculous change wrought in a radical distinction between it and ancient Spiritualism. When we speak of him by a Holy Ghost, how can it be apmodern astronomy, every one knows plied in a movement which is purely that we mean astronomy as defined by natural? Do you say that you don't the discoveries of Copernicus as op- mean what the makers of the word posed to the theories of Ptolemy. And meant? What do you mean? Do you we also know that the difference behave reference to the mental, moral or tween them is enormous, not to say inemotional department of our nature? finite. The science of modern chemis- My opinion is that you merely parrot an try has hardly a resemblance to anold church term, supposing it has some cient alchemy from which it sprang. It is conceded that scientifically, phil-osophically and religiously, this modmeaning, but what it is you cannot define. As progressive thinkers, we can-not use this word as having any meanern Spiritualism is unlike what existed ing when applied to our movement, any more than we can atonement, regeneraat the time of its advent. It was conceded, at the very outset, that a form tion, salvation and other cant words of of force or energy was used, in the pro- the old supernaturalism. They all beduction of its phenomena, unknown to long to the cult of miraculism and are the science of the world. And, even meaningless in our terminology. And

above nature. But the credalists of the N. S. A. can consistently use the terms Spiritual, Spirituality and Spiritualism, for by their creed they proclaim that

they are supernaturalists. In it, they affirm, an Intelligence of which "the phenomena of nature, physical and spiritual, are the expressions." No lansuage could affirm supernaturalism in a stronger manner than this. All the motions of nature, all the actions of all beings are the expressions, the produc-tions of the new named God. The name is all there is new, for it is the same old character which "made good and cre-ated evil" in Old Testament revelations. Genuine spiritists, having outgrown all phases of supernaturalism, cannot unite with the N. S. A. any more hon-estly than they can with the old relig-The natural and the supernatural cannot be welded together. The at-tempt so to do, by the N. S. A., is working and will continue to work in the inerest of the church, and against the progress of genuine spiritism. And the use of the terms spiritual and spiritual-

ity aids in the same direction. J. S. LOVELAND. Summerland, Cal. A VALUABLE ESSAY.

Nora Batchelor in the Defense of Spiritualism.

To the Editor :- In the last number of your valuable paper, No. 704, the essay by Nora Batchelor is the most valuable contribution that ever I have read in any spiritual paper since Charles Part-ridge published The Spiritual Telegraph away back in the fifties. I began the investigation of spiritual manifestations in 1849; Miss Katie Fox was then but thirteen years old. I have seen and proved every phenomena and more referred to in the essay, with one excepion. I am pretty sure I antedate every Spiritualist except Dr. A. J. Davis in this or any other country. I made the first speech in defense of our cause in St. Louis, in 1850, and have made hundreds since. I consider the facts con-cerning the continuance of life superior to every and all other demonstrations or arguments. I have very little pa-tience with anything else. It was facts that led the inhabitants of this planet to investigate the manifestations, and it is facts and only facts that will sustain it. Talk, preaching, writing and beliefs some good, but it is the absomay do lute and indisputable facts that have given vigor and strength to our cause. If exertions were made to present to sensible American men and women the proof of spirit return, countless thousands would join our ranks and in time

What They Are and Where to Find Morris Pratt Institute and Other Spirit-Them. ual Enterprises. Spiritual homes are beautiful homes; though they be unknown to the gaudy The Progressive Thinker of June 13 is noticeable for its practical presentathough they be unknown to the galacy decorations of wealth, of the palaces of the millionaires, of the houses of the moderately rich, the spiritual home is the home of love; the home of unselfish-ness, of kindness, of firith and justice. Even those who live in rude huts may have the sweetest spiritual homes. tion of different views upon questions of vital importance to the cause of Spiritualism. Secretary Longley's concise showing of the stable condition of the N. S. A. and the work it is steadily

doing ought to be read at least once in every Sunday meeting of Spiritualists Palaces are the outcome of great ambetween the two oceans, as well as in bition for display, made possible by vast accumulations of wealth; they are week-day circles, seances and summer camps. The facts she marshals in column five on the first page are a comthe results of greed, yanity and selfish plete answer to the covert antagonism extravagance, and can be built by mechanics as places in which to live and entertain friends of the "smart set." They may be, and often are utterly devoid of love in its highest and holiest sense; may be the homes of tyrants and slaves, licentiousness and tippling, cold and cruel, unmated married peooften betrayed in the question, "What is the N. S. A. doing anyhow? Isn't its sole business merely to advertise and salary its officers?"

An organization is not bankrupt which has over fifteen thousand dollars in its treasury, unencumbered real esple; may be the very cesspools of dark-ness and degradation. They are often the abodes of Christians who rob the poor to give to the Lord. They may be the narrow ways to a life of wretched-ness and wee. They may be the sacred senctures of follower to the meditate worth as much more and no outstanding liabilities of serious amount. Its life is not aimless if it is sustaining able missionaries in the field, supporting needy mediums, distributing tracts, conducting from its central office volusanctuaries of followers! of the meek minous correspondence and upholding and lowly Jesus, who follows so far be-hind they lose sight of the real Jesus in an Editor-at-Large and a Superintendent of Lyceums.

spirit, and some of them, no doubt, are real spiritual homes; but the real spirit-ual home is not built by bands, but by Let us talk these conditions privately and in publicly for the next three months. Many of our people do not the true union of souls, by peace, har-mony, and a love that knows no falter-Their read Spiritualist newspapers. ignorance of our supreme body is the over the rough places, subdues the amothes gry passion, and attunes the human nerves to the delicate tough of the beauchannel through which selfish schemers arouse their opposition to it. The misunderstanding of some well-meaning people must be met and removed.

VIEW AND REVIEW.

Mrs. Longley is unable to account for The spiritual homes have family cirhe frequent report that the N. S. A. Is cles and sacred rooms; music and high-class literature; joy and sunshine; subfalling to pieces. We of Illinois are not puzzled to do so. A certain class out ime aspirations and social tranquillity. here have steadily predicted the death of the N. S. A. from the hour of its birth, in 1893. Their wish is parent of the utterance. They do not like to The spiritual homes are abodes for returning loyed ones and resting-places for tired, loving, earthly ones. Soul re-sorts for weary human beings. Welhave events force them into the role of coming retreats for embodied, and freed discredited prophets when they had bid to be foremost in the "I told you so' In the spiritual home will be found class. Some of them are soured be spiritual literature of all descriptions; cause they are not accepted at their books, pamphlets and papers; an in-terest in all things spiritual, whether it be a hut or a palace in construction, own standard of self-appreciation. Oth-ers of them are by nature hostile to every work not originated and managed it must abound in splittuality, it must rest in the lap of peace and harmony and be forever coddled in the arms of by themselves, forgetting that President Lincoln worried more over some lost mules than captured Brigadier Generals, because he could replace the latter with less difficulty. Officers can always be found, but true-spirited work-Cold and soulless greed; flattering, fickle vanity; diamonds and high-sounding phrases and paragraphs; ers are rarer. In the same camp are the tricksters, always tireless in their paints, powders and cosmetics; blue blood and egotism; titles and acciveiled appeals to pettiness, who know dental popularity; an elegant form and the usual ambition to make it known; ing how much they have been benefited by organization among themselves, seek are not in the least conducive to spirit-uality, though some of these may be to thwart any united effort not intend

ed to feed their own selfishness. possessed and not destroy the higher Emphasize at every opportunity the fact that the N. S. A. at its last session

HEATHENISM. IT IS MANIFESTED IN THIS, THE TWENTIETH CENTURY.

A Young Girl Imprisoned by the Sisters of the Good Shepherd—The Curse of Catholicism in This Country.

We desire to lay before your readers The Citizen, Boston], some of the deails of the case of another escaped prisoner from the prison factory of the Sis-ters of the Good Shepherd, in Louisville, ty., and who is now under our care. In Jesamine county of this state there lives a respectable farmer named Silas Aldridge, whose family consists of a wife and eight children, six daughters July 21, and until the present time we and two sons. Two of the daughters have not been able to find any trace of are married and both sons are of age. her. I had almost given her up as dead,

The family is Baptist, and most of them are members of that church. One of the daughters, Luella, the subject of this history, about a year and a half ago, when she was close to fifteen years of a young man in the neighborhood, whose visits were not approved by her whose visits were not approved by her whose visits were not approved by her at least her was forkiden the and altogether against my will. As I was neither notified or consulted in the matter, I feel that I have been wronged, and I feel that she has been damaged, father. At length he was forbidden the and I hereby give you full right to use house. Luella, however, like many an- my name as her father and guardian in other child, thought her father arbi- the proceedings against the convent, trary and continued to receive the and I advise you to make it lively for young man's attentions unknown to them. I have a home for her and plen-

the young man proposed that they run away and get married, and Luella con-sented. Soon after they started

sented. Soon after they started, how-ever, her treacherous companion induced her to drink some whisky from a are we in Russia, yet here a Protestant bottle which he carried, under the pretext that it would be good for a tooth- mother anxious to look after and take ache of which she was complaining. care of her, is kidnaped, imprisoned at Soon after taking it she became drowsy, hard labor, and set to learning the Ro then stupid; after that she does not re- man catechism under watch and control member what occurred until about five of a Romish priest! o'clock in the evening, when she re-members getting off the train in Lex-ington and being arrested by a police-as some of our candidate judges dep Taylor, a member of the Roman Catho-Taylor, a member of the Roman Catho-

lie church who seemed to be in some that can imprison a Kentuckian outside kind of authority about Lexington. This the state, but these tools of Rome can woman took her to some house where give their captives the choice of prisshe was kept till morning. Next morn- ons in other states, doubly in violation ing Miss Taylor informed her she was going to put her in a convent, and she could have her choice of Indianapolis, that any one imprisoning another with-Cincinnati or Louisville; but, as it out due process of law, or kidnaping

taining, however, that they were de-

would be necessary to have a trial be and carrying another outside of the fore going to either of the first-named state, shall be deemed guilty of a felplaces, she thought it would be better ony, and confined at hard labor in the to go to Louisville. So putting her on penitentiary for not less than one non the train, Miss Taylor brought Luella more than twenty years. Thus these people who put them. selves forward as guardians and trainto Louisville and placed her in the Coners of the young, conservators of public morals, stand revealed as themselves

vent of the Good Shepherd, saying to the nuns there as she did so, "have received your card stating that you wanted girls for your convent, and here is felons under the law, trusting to an orone I have brought you"-telling the ganized ecclesiastical boycott and to "Mother" at the same time not to let their influence with the courts, to keep the girl's parents know where she was, out of the penitentiary.

Since the above was written it has They gave her the pious name of Ber-

now, many make the same concession. | the influence of their use is reactionary, This substantially creates a new sci- leading back to former superstitions. ence. But the force which raps, tips, The reader will be likely to ask, what of the term Spiritualism? In answer, I writes and moves physical substances will say, that it is not an appropriate is found to be in a heretofore uncomprehended relation to the human men one, but it has been so long and so gental as well as physical organization. And this relation is also found to so inerally in use that change would be diffi-cult. But the suffix ual should be expunged, and we should then have spir-itism, which the French have always terpenetrate the religious experiences and manifestations of man, as a religlous being, as to change the meaning of used. Look at the formation of the all the terminology of the religious word. First, we have the root word, world. Hence, to use the old terms in spirit, used as meaning a human entity. the old time sense is to utterly pervert Then add ual signifying some real, or the science and philosophy of the new supposed quality of the personal spirit.

mental era. It is true that the same sun, earth and stars were the material bases of both Ptolemy and Copernicus. But, when By adding another suffix, ism, we conyou come to the relations and motions vert our adjective into a noun, meaning, of these vast bodies, how absolutely unnot the doctrine or science of spirit, but of some quality of the noun spirit. But, like and opposite you find the theories. With Copernicus you have the heliocenas I have shown, this is not an inherent tric science instead of the geocentric quality or attribute of spirit as there imagination of Ptolemy. And that science are confessedly multitudes of spirits are confessedly multitudes of spirit as there who are not spiritual. It is a miracu-lous addition by supernatural power. By adding the suffix ism to ual we asence made a new universe, and when comprehended a new religion. The discovery of a new law, or mode of motion in nature makes the universe new: sume that a doctrine, or system of so, in the realm of thought, a new idea thought, can be predicated upon a mere makes all things new so far as man is quality of a thing, which is an utter abconcerned, individually and socially. surdity. But, if spiritual denoted, as in the Christian nomenclature, a process -I am prepared to ask, what is the new fact, law or idea revealed by the modby which the nature of spirit was essenern spirit movement? There is no pretially changed, made a new being, contense that the phenomenal manifestaverted from a child of the Devil to a son tions are in any sense new. They are of God, then the term Spiritualism as old as history, and have been more would be appropriate, but not otherwise. or less common amongst all peoples, in And as we do not admit any such transall times. Moreover, though human beformation, it is not logically consistent ings have, to some extent, been confor us to use that term. cerned as actors, yet they have inva-But spiritism covers the whole ground. It expresses the doctrine, the

riably been attributed to some suprahuman beings as the primary causers of the same.

other words, it includes all we know of , I am now prepared to answer the the attributes, functions, relations and question by saying that the only thing manifestations of the spirit entity. absolutely new in our modern ism is which we call man. This includes the the revelation of the complete natural-ness of its phenomena! The supernatwholeness of humanity. It leaves nothing out that is real, but discards ural-the miraculous is swept forever the superstitions of former ignorance. out of the yocabulary of correct think-It is science, it is philosophy. We be-ers. This new fact in human develop-gin by an analysis of facts or phenomers. This new fact in human development, transformed into idea in con-sciousness, makes all things new in sci-energies. We then synthesize, com-ence, philosophy and especially in relig-bine, and find that all the units of being "are but parts of one stupendous whole." We have reached a sublime monism and find ourselves vitally related to evlust as the geocentric astronomy is dead and superseded by that of Coper-nicus, so the old religions are dead and ery part and energy of universal being. There is but one nature, hence, spirit-ism is pure naturalism, and to prefix susuperseded by the revealed naturalism of the Modern Era. It is just as impossible for a man, who comprehends the science of the simple rap, to be a per thereto is the work of superstitious Jew. Christian, Mahommedan or Mor. ignorance, just the same as suffixing mon as it would be for an educated as ual to spirit. Both are the mistakes of tronomer to endure the geocentric the- the immature childhood of evolving ory. All these old religions are found- humanity. It is high time to "put away childish things." Spiritual, spirited upon assumptive supernaturalism, which the spirit rappings completely deuality and Spiritualism are terms which The difference between the of right belong to the old church as they molish. old and the new is not incidental but are part of their supernaturalism. fundamental. One must destroy the They harmonize with their God, Christ other. The difference is in the cause Holy Ghost and divine inspiration, but or causating agency. With the old reare no part of our universal naturalism. With the old religion, God is all; with ligions, it is gods or devils; while, with the new, it is men and women of their spiritism, nature is all. There cannot be two alls or wholes. Nature is unbeown free will. And as both have the same phenomena, "it follows as night ginning, eternal. Where is there the day" that there are no God-revelaplace left for the God, and what is there tions, or God books-no Holy Ghost for him to do anyway? Logical reasoning upon any known

conversions, and no salvation through atoning grace, all of which involve the fact, or working of the cosmos brings us supernatural.

face to face with ever living, ever work-I am now prepared to take up and ex-pound the terms at the head of this ar-faintest trace of a creative or working ticle. The word Spiritualism, so far as God. Hence, spiritism never directs us I can ascertain, was first employed to to God, or to anything outside of, or

may be produced, we could soon con vince the so-called civilized portion of the human race that we do not die. I am aware that we are tending toward

many of our churches would be turned

into schools of scientific demonstration

of the fact that when we leave these bodies we just begin to live. With the

facts we already have and those that

this condition. What we need is the materialization of men and women whom we know to have left their bodies, to appear on our rostrums, in our camp-meetings, and on the streets of our citles, towns and villages in the recognizable form and the clothing they wore before they passed out of their bodies. We want those who have left their bodies, to return again in the homes they recently left and show that life is continuous. These things will come to pass before the next fifty years have passed, if materialization takes place in our houses, as we know it does now, why can't they materialize and appear at our meetings and even on

our streets in daylight? Christ did it (so they say) three times after he was crucified, and it is probably true that he did. I have seen more than five hundred materialized forms, many of whom knew as well as I knew anybody.

I never waste any time trying to con-vince ordinary unintellectual men or women, or church-members to join us. When they do join us they hang like barnacles on our great cause. What we want is the intellect of the world, great, good men and women, and we want to bring them to us, not by talk, but by facts, then they stay; they will be benefited and they will benefit the cause. WILSON MACDONALD.

LINES. roamed the wood, upon the hill, Where the robin piped his lay,

science, the philosophy of the spirit. In While through the eyes the soul seem'

By the green hills far away. Fair Spring, her flower-jewels rare Then decked the landscape o'er,

But in my soul were scenes more fair, Pictured from some brighter shore. thought of one true voice of vore. Sweeter than harp-like tone;

But realms where spirits weep no more Had claimed her-for their own. Hope to my soul came with a bound,

And my spirit sky grew clear, E'en then I stood on hallowed ground,

Council Bluffs, Iowa.

JUNE.

The morn aglint with rays of red,.... Throws kisses to the violets' bed; The tangle vines on trellis twine And over my doorway the columbine. The green hills sparkle with twinkling

dew, Where daisy-cups reflect the blue; The brooklets in the vales below, Wander by banks where mosses grow. The bluebirds wing athwart the sky, In dazzling fleetness delights the eye A tinkling bell from the pasture lane Floats o'er the fields of ripening grain

any

Thro' morn's gray aisles the sweeter scent Together with roses the air is blent, And all the world with joy atune, A welcome gives to jocund June,

BISHOP & BEALS. Summerland, Cal.

spiritual natures of the members of the spiritual homes. Spiritualists may have homes that are as far from spiritual as are the homes of those who know; nothing of

Spiritualism. But because this may be true has no effect upon the fact that Spiritualists' homes are institutions Spiritualists' homes where there should abide true spiritual-

tiful things of nature.

spirits. Private heavens on earth.

ity. The average human being, especially the male portion of the human race. has let avarice and acquisitiveness run with a longing to rise in wealth and sta-tion here with little thought for the comfort of others, except, perhaps, of those of his own household. Therefore, the very eyes he looks through see naught but the shining gold and the heights, financial or political, of this life. That is the goal. 3 The fact that we know there are

those above us in intellect and goodness, from whom we expect kindly consideration and boundless i compassion for our infirmities and weaknesses, and not their scorn and loathing ought to inspire us to extend to those beneath us precisely the same good feeling that we hope for from those above and beyond

However, we should do fight because we know it is right and not because some one has told us it is, or because with the act of right we hold in anticipation some future reward or remuneration.

We should be true because we know that to be true is right.

We should be charitable because we know that charity is right, not because we wish those above us to be charitable to us.

We should be kind and forgiving and ready to excuse the errors of others, not because we are imperfect and liable to err, and hope to be excused, but be cause it is right.

Human greed, its continuous growth upon and within the coming genera tions, is certainly the farthest from spirituality of any characteristic of man and that it is growing greater and stronger with each new generation, speaks plainly of the unspiritualizing influence of the old creeds and dogmas. Those conditions which make a mill-ionaire of one with less labor than that with which another can obtain a liveli-hood, are not spiritual. Gambling, forcing all business op-ponents out of business, squeezing from

the poor to build high-priced colleges, etc., are not spiritual. It is not unspiritual for a man to want

to succeed financially, if heistrives hon-estly. It is a duty to himself and family to make ample provision for the fu-ture, but a man cannot be selfish, decepture, but a man cannot be scale, jealous, tive, oppressive and tyrannical, jealous, tive oppressive and tyrannical, jealous, finite, incentious, etc., and hope to finite the some good cause, to the extent of escaping justice.

Justice is spiritual, and true spirituality upholds and sustains every just DR. T. WILKINS. cause.

Preserving the health by too strict a regimen is a wearlsome malady.-Rochefoucauld. Rulers always hate and suspect the next in succession.-Tacitus,

92, 83 - 8

took steps to effectively lessen inequalities of representation in its councils. It only remains for the state Associa tions to complete this feature of our or-ganic reforms by adopting a uniform basis of membership in each of them. Would there be a serious lack of gave them said they were sent. Ascer-

funds for the support of needy mediums. if we could, without hurting the finer ceiving her and not sending the letters sensibilities of our beneficiaries, be she became discouraged and guit trying given to know their actual number. who they are, and their real to seed in his make-up. He has been who they are, and their real needs we too often glance at general appeals and accept them as perfunctory efforts on the world with a year ing life in the next of their life. needs gold and for all the luxuries of this life on the part of their official authors. and no thought that there is a necessity Individualize the needy cases and each tor peering into the future; He is filled one will discover interested helpers. May not both the donations for support of mediums and the Morris Pratt Institute be lessened by the great struggle of recent years to raise the ecessary funds to place the N. S. A. on its present substantial basis? That effort was a long continued and severe

strain. The interests named should not be antagonistic to each other. The Spiritualists of the United States can sustain both when they will to do it. The work belongs to each one of us as well as to our rich brethren.

Denominational colleges are an imporant factor in present day education. notwithstanding, the great universities supported by legislative and individual munificence. The completer the cur-

riculum of the smaller institutions the more wide-spread their influence. If broad in scope they gain the patronage of persons with families to educate, and attract young people not of the faith dominating them both of which classes become inoculated in varying degrees with their religious bias, which clings to them for life. A very small percent

age of the students enrolled at Methodist, Presbyterian, or other religious colleges enter the ministry of those denominations, but many join them as laymen and become a power in spread-ing their tenets. Every convert becomes a minister to his or her own familiar circle. It would be narrow to measure the Morris Pratt Institute sole-

ly by the preachers of Spiritualism it may turn out. The completer its courses of instruction and more competent its faculty, the greater will be its patronage. Narrow it to the development of mediumship for selfish gain and you destroy its great field of legitimate missionary usefulness.

Let us avoid narrowness of thought and niggar liness of donations towards a single on of of our worthy enterprises. In one of the touch and go greetings of the last chicago mass meeting, Bro. E. W. Sprague spoke of the need of a carefully chosen systematic study course for individuals, homes, neighborhood circles and lyceums. We are waiting for him to find time he can devote to an elaboration of that idea. Why not Chautauquaize Spiritualism? GEO, B. WARNE.

to the hands of Him who bears up the world .-- Richter.

Theologies are well in their place, but repentance and love must come before other experiences.-Beecher.

When a man dles they who survive him ask what property he has left be-hind. The angel who bends over the there she took refuge. dying man asks what good deeds he has sent before him, -- Mahomer

nadette, and she was set to work at been learned from good authority that once assorting laundry. To conceal her a full description of Luella Aldridge identity, word was given out among the other prisoners that she was from Nash-ville. She wrote letters repeatedly to orders for her arrest. orders for her arrest. WOMAN'S LIBERTY LEAGUE. her sisters, and the nuns to whom she

Mrs. K. C. Richardson, President, Lillie E. Burch, Secretary.

Spiritualism and Skepticism.

to communicate with her people. I notice Bro. W. F. Jamieson has con-Naturally kind and affectionate, tributed a few comments if not criti-cisms upon my brief article concerning 'intelligent skepticism." Instead of soon became a docile prisoner, and Sis-ter Philomene, who worked beside her, became much attached to her. There confining himself to the questions I ask was good material in her not only for a in my treatment of the subject and to Roman Catholic, but for a nun; so it the leading thought thereof, he rushes was decided to send her outside to a at once into a dissertation upon the zealous Romanist family to be instruct-subject and importance of skepticism. To refresh the reader's memory I will ed in the catechism.

Father McFarland, of Pewee Valley, a state that my questions were as folsuburb of Louisville, took the case in lows:

hand and carried Bernadette to Henry 1. My parents observed in Novem-county, where he put her in a Romanist ber, 1833, a meteoric shower. I have family, with a sister-in-law of the hus-band as governess, to be taught her I therefore to infer that my parents catechism. Father McFarland told her never did, but were mistaken, deluded, as he carried her out, that he wanted hypnotized, or in some way deceived by, her to learn her catechism and be a their own senses?

"good Catholic." 2. 1 have witnessed a genuine mate-The family she was placed with in rialization. My description of it leaves 2. I have witnessed a genuine matethe country watched her closely, and no room for the most insignificant, tech-held before her the alternative of being nical, skeptical quibble. It cannot be submissive and learning her catechism, explained in any other manner that that or going back to the convent. She had I am deliberately falsifying in making been led to believe that her father it, or that it is as true as I represent it. would not let her go back home, and There is no place in my description she felt helpless enough to submit to almost anything; but having been suggested, notwithstanding the fact raised a Baptist, she despised the cate- that it may be said that Robert Dale chism and expressed her disatisfac-tion with her situation. Father Mc- not deceived in a case that finally, Farland was then advised of the slow proved to be one of deception. Owen's progress in making a "good Catholic" of case does not prove my case one of the her, and so he went out and took her same character. Now, the question is, back to the convent, where she was set since my Christian, Materialistic, skepto work again. tical and agnostic friends have never

Often our League had heard of "the witnessed a genuine materialization, must we therefore necessarily infer that pretty young girl from Nashville" who, never witnessed one, but had been kidnaped by a woman, and was miswho was not allowed to communicate taken, deluded, hypnotized, deceived by with her mother and father. She was my own senses?

also described as "distressingly sad." Now, I submit in all candor, that Things went on in this way till the these questions are perfectly legitimate evening of May 9 inst., when about six and can be answered by yes or no witho'clock word was passed around that out giving us a disquisition upon skepanother girl had escaped from the con- ticism, faith, knowledge, this year's on vent and wanted to be cared for by last year's facts, etc.

Who is objecting to skepticism? I certainly am not. I simply state the friends. It soon transpired that Luella Aldridge, actually of Jessamine county. Kentucky, "the sad girl from Nash- fact that skepticism is not always intel-ville," had made a run for liberty, and ligent, and then ask two questions ligent, and then ask two questions had climbed-over the high brick wall of the convent, all covered with barbed based upon that general proposition. Skepticism, incredulity and theory wire-a feat almost incredible.

are all important and necessary ele-ments in the establishment of fact, and She started on a run from the pack-ing-room in the laundry where she was employed, pursued by three girls. Who is objecting to either of them? Is Reaching a picket fence she sprang not Brother Jamieson erecting a man of over it while her pursuers had to run straw to play with?

In conclusion, I may say that it is not to a gate. She then reached a corner where a plank fence adjoins the high the more pronounced phenomena of prick wall. This, by means of a run- Spiritualism alone, that have convinced ning leap, she caught with one hand me of the truth. Some of the most ap-

and then swung herself up till she got parently insignificant and unexpected A hand on the high brick wall recently and unthought of tests—tests along the covered with barbed wire. Just hore one of the girls caught her by the dress the tory. H. V. SWERINGEN. H. U. SWERINGEN.

In such a world as ours the idle man and ran away, inquiring for help as she is not so much a blped as a bivalve.--ran. Some one pointed out to her the house of a fearloss Protestant, and Horaco Mann.

The smiles of infants are said to be Police and nuns came pursuing, but the first fruits of human reason .-- H. N. were effered away. Friends were soon Hudson.

Zurilda Waellington. Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

hereafter."

not answer.

said he.

ered." said Mrs. Wise.

you mean this, Mrs. Wise?"

that I do not mean," said she.

vell of mystery from the face of the protect.

the future, until this angel child awoke

"Yes, I have been a coward and have

mortal. Can we cull from it one drop | marriage is a spiritual law, and parties

of comfort when pain and sorrow make entering this union will not need a con-

coming to us; those heart-throbs of our during and will not be transformed into

loved ones, clinging to us in their glori- anger, or jealous feeling, to torture and

Mr. Howard sat like one in a dream, age relations, he defiles the external

unable to utter a word, gazing at Mrs. symbol, by usurping right and exercis-

Wise, who asked, "Does the light break ing powers that are not his, and this is

on you yet, Mr. Howard?" But he did what you are doing, and doing it in the

"Let us look for the good and beauti- whose minister and servant you pro-

ceased to draw life from the source of and enduring structure that the waves

Mr. Howard looked at Mrs. Wise with the dead embers of the past; climb to

"I have not spoken a word to-night written there, erect an altar and wor-

smothered my feelings, for at times the fire of ambition is burning, its flame

the church's teachings, but, Mrs. Wise, man was formed for will be lost to view.

surprise, shook his head and said. "Do the dignity of manhood; look within

all life, and my branches have with of time will not sweep away.

"But when a man traffics in the marri-

"Your desire for power has no foun-

"Be noble and strong, and rise above

your soul for God, and the divine law

"In your proud heart there is unrest;

"Let Christ the 'Anointed One' live in

ship there before the God of love.

CHAPTER VII.-Continued.

Mr. Howard now came in to see my our souls weak? In my bitterness I tract signed and sealed to bind them; father on some business, and Mrs. Wise have wrung from it all the solace that it nor will a man buy his wife as merchantold him that her soul was joyful tonight, and related her joy and surprise at the pictures. with the thoughts of the divine that are planted rose by God, it is strong and en-

-"And may I have that pleasure also?" he queried. Mr. Howard gazed on the pictures for some time and then said: "Do I understand you to say, that Zu- | ded state, who are lifting that terrible pain her, whom it should honor and rilda painted these without a copy?" "Yes," said Mrs. Wise, "she never

"saw a likeness of her mother." "Here is one that I did not see be-

fore," said the bishop, taking up one that I had just finished; "but I do not recognize the person." This attracted the attention of Mr.

Howard, and when his eyes fell on it he ful and take streggth and courage to claim yourself to be. Come out on the live it; let us not be a Moses on the broad, firm ground, make yours the exclaimed: Mount of Nebo, with no power to enter highest standard of manhood; let the

"Fannie Wells Howard! In the name of God, how did your likeness come there?'

This brought my father and the recings and had grown dull in regard to are those of the mind. tor to his side. "Do you recognize that lady?" asked in me a new impulse. Long ago I had dation on which you can build a firm

the rector, and the bishop at the same time.

"I do, indeed; it is my angel wife," said Mr. Howard, with much feeling. Silence reigned for a few moments

while each one eyed the other with a look of doubt, and confusion. . "That babe that is there is the sister

of Albert," said Mr. Howard, "the twin sister. Tell me how this is, Mr. Wellington, for I am amazed." "I cannot tell you anything about it.

All that I know is that my child painted indeed I have not dared to think aloud," It." said my father.

"Il you cannot tell me, may I see Zurilda, that I may learn from her?" said that speak more intelligently to my ings of that love, that he brought to us would be done until my health was re-Mr. Howard.

"If you wish," said my father in a still las, for I have heard the leaves talking sin; this will bring you into a oneness nation that his plans for me in life and cold manner; "but I do not think and the waters babbling a melody as with God. If you continue as you are, should be accomplished. that you will be any wiser. Our bishop they wended their way to the sea; have the day will come, when you will sit Ambition's fierce desires ruled his and the rector are better able to in- listened to the mighty ocean, singing struct you than a child that is not con- anthems of praise and with this melody hope to cling to. versant with the art or science of paint of nature within me I entered that deep "Put away your idols; have no God stern face, asking for parental love and ing; but you may go to the apartments world of contemplation, where peace before you but the Eternal; give unto a child's right. of Miss Agnes and Zurilda." came to my soul. Yes, our soul tells those to whom you minister the bread Mrs. Wise said: "Mr. Howard, I will the tale." of life, and lead them out of spiritual "I cry for more light and my dim eyes | darkness. accompany you.' It was a Saturday night and Miss AS- are opening. Although Jesus had never | "Mr. Sutherland, I am but a child; I nes was hearing my music lesson when lived and taught, yet there is in our know nothing about love, and I feel Mr. Howard and Mrs. Wise came in. souls the voice of God, that speaks to none for you, nor have you ever tried to wove about mynearthly life. He was Mrs. Wise folded me in her arms, as me by ten thousand lips in nature, and awaken that emotion within me. On quiet now, not having Louis to urge his she ever did when meeting me, and Mr. above all and more than all is the divin- the other hand, your cold, stern nature | unholy desires to offer me on the altar Howard took both of my hands in his ity within, that is quenchless, and says, has chilled my heart and frozen the nat- of Moloch. and said: "God bless you, my child, for "Thou art of God.' We need not go and ural affections of a child. I know not the joy that you have given me to-night. listen to the roar of the mighty ocean. what is before me but this I know. I will Now tell me why, and how you have but only look within. 'Do unto others be true to the divine power that is withas you would have them do unto you.' in me, and may God keep you from that painted those nictures." "I will tell you what I know," I said. This is the perfect standard of right, pride, which goeth before a fall." "I know very little of the art of paint | taught by Confucius and Jesus alike, My father and Louis sat like those ing, but when I sit down to paint there and I am working from the center that who dream, without uttering a word comes a strange-looking gentleman to I may manifest the divine within," said until I had finished; then Louis sprang me, who takes my hand that holds the Mrs. Wise. to his feet and turning to my father

more of this. "Adieu." was not avsleep, but a stupor that benumbed me and in this strange condi- abilities in the sternal home."

tion I heard the voice of Mrs. Wise, calling mei! "Zurilda, my dear child, where are you?'II' Not able to help my. self I sat motionless, gazing at hor. Help was called, and I was taken to in her arms as of old, and said, "My

dear child how I have sorrowed for you, but was powerless to aid you." A fire was burning in my brain and excitement? I had undergone.

"Ah," said Mrs. Wise, "the cup of affliction is always full for some; the lambs are slaughtered as of old; burnt offerings send their incense forth, and had. Let us have no other God before dise, or material substance to be bought it has not yet smoked the devil out of us. Let the blanks in our lives be with a price. In true marriage then, his den. Oh, Lord, cannot the real fire filled, not with hopes and fears, but love is an attribute of the soul, an imin man's heart, that he offer not human sacrifice? I am shuddering in the sunlight of the mighty truths that are falling about me, and that they are shutting their eyes and hearts against them. Material things rule to-day as ever. They want fire, as of old from heaven. What is the church doing but bowing to Baal? Oh. Lord. send more Elliahs down to build trenches of truth around the church, and to dig trenches close to the cold hearts of men and fill them full of knowledge of truth and wisdom. and may a knowledge come to this house concerning Thee, that they sacriinto the land. I had thirsted for knowl- divine within you, guide you in all the ficed not this child to their ambitious

edge through long continued threaten. relations of life. The keenest tortures lust. "She is as Elijah of old to me: oh, may a double portion of Thy spirit be | the power of the spirit you are enabled upon us, and that the still, small voice | to resist disintegration and rise above be heard in the hearts where ambition rules," said Mrs. Wise.

Weeks were passing into months, and months into years, but I had not recovered my usual health from that nervous shock; there seemed to be a constant conflict within my system, which the best medical attention failed to remove. I rode out with Mrs. Wise and Albert as

of old, but gradually failed in health. | ing!" there has come a sense of distrust in will consume you, and the noble end My father came often to see me, but never spoke of the past.

Mrs. Wise told me that she and the you, sending out His spirit not in dead | rector were holding my father back; "There are many voices in nature works, and creeds, but in the breath- that he had promised them that nothing soul, than some of our church's formu- as a redemption from ignorance and stored, but that it was his firm determi- The N. S. A. Missionaries Feel Encour

mortal form: Sometime I may tell you plied them to say daily needs, remembering that Reaben had said that "the At the offere of the third day, I felt | foundation laid in this life would be the a strange feeling coming over me. It | capability I should possess for a realization of my higher spiritual and mental

"What shall I take with me," I asked, and "what will survive the change called death?" To this question Elon replied:

"Is not this a grave question for a my own room. Miss Agnes folded me mere child to ask? Yes, but it is the most important one ever asked by any one. First, doath, or change, is the awakening of the spirit. It will show you what you are and what you posmy nerves²were^dquivering through the | sess. It will illumine all the faculties of your being and quicken your spiritual sensibilities so you will perceive your real condition; and if the spiritual be in the ascendancy, you shall carry with you wisdom and truth and knowledge to comprehend something of eternal life.

"Second, the real, the divine principle, incased in the flesh. Over this immortal part, death has no power. Your physical body consists of the properties that will be dissolved. These properties belong to material things, and are combined by the power of the spirit for a manifestation of its presence-for without matter, the spirit cannot demonstrate itself in any distinct form. You will be unchanged by the process of death; that is, all that makes you an individual, an entity, a being, will be unchanged. The law of disintegration will separate this combination that constitutes our physical which is composed of all the elements in nature.

So many paths that wind and wind-When all the sad world needs Is just the art of being kind?" Hoping that courage and earnestness will lead all to liberal help to banish the sad world's needs and usher in the era of peace, kindness, knowledge and spir-Itual comfort, we are, fraternally, GEO. W. KATES AND WIFE.

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June 20, 1908.

brush, and moves the brush himself; he Mr. Howard and Mrs. Wise bade us a said, "What a torrent of eloquent babble also mixes the paints, holding my hand. loving good-night, with many good from a babe!" and with a wave of his With this gentleman my mother always wishes and retired.

comes, and sometimes her guide and My father then came up to say to the room together. many other people that I do not know. Miss Agnes that he did not wish to de-The last picture I painted was of a lady prive her of her church privileges on carriage, he said to my father, "A little | bodily strength gave way to the spiritwho came with my mother. She had a my account, that he wished her to at more parental authority and your ideal ual conditions that were surrounding baby in her arms, the baby was a young | tend church as usual the next day. girl about my size, when she first came, When I was left to myself my mother but when the picture was nearly finand Elon came to me and told me that age wheels died away, when my father deep secrets of the past revealed themished, that girl seemed to have grown the hour of trial was at hand. When came to me, and with a firm grasp of selves to my vision. In nature's labosmall, like a baby sitting on the lady's the Sabbath was over the bishop came his hand on my arm, said, "We will see | ratory of art, I saw that mutual action up to bid me good-bye. He was very who is master of my castle!" lan."

"What do these people look like, what | tender and loving to me, so much so do they say to you, and where do they that his eyes filled with tears at part- of the main building of the house into a come from?" asked Mr. Howard.

"They look like other people, and say many very good and beautiful things to had sent for Miss Agnes, thinking that here until you have learned to obey me me, but I am not permitted to repeat she might have an influence over me. "Zurilda, take that pen and write them; I cannot tell them."

"Who has prohibited you from telling them?" asked Mr. Howard.

"My father," I said. Then turning to my teacher, he said:

"Miss Agnes, what can you tell me about these paintings of those who are dead-made without a copy?"

"Not anything, sir." she answered.

"Do you see Zurilda when she is painting, and do you see those people?" "I see Zurilda when she is painting, but I do not see those people; though I off: to inclose you in a dungeon," said often see a very bright light envelop her my father. and I hear a sound as of sup-

canvas is clean and that she has no copy or anything to outline such pictures by."

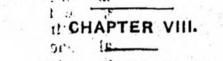
Mr. Howard sat in silence, but his frame shook with deep emotion.

"Do you recognize the persons that you speak of?" Miss Agnes to Mr. Howard.

will not be long. "I'I do, in deed," he said. "It is the likeness of my wife, who has been dead eighteen years, and that babe is the for mine: in his other hand he held a lived an age. As the long days and rolled down from my eyes, as a new and twin sister of Albert. My wife died jeweled ring of great value and beauty, longer nights passed a strange, tranquil beautiful truth appeared from behind when the babes were four months old, saying: "Miss Wellington, this jewel is feeling began to creep over me, and I the cloud of earthly things. I was leaving me to mourn her loss and strug- a bond and pledge between you and I, felt that my mother, Reuben and Elon strong and brave in the knowledge of

down, broken in spirit, without one heart, even if my dying eyes looked with their pleading love into his cold.

> treatment in its womb, and often throws a vivid light on them, even now from my uplifted state, I can see the darkness that my father's ambition



Glimpses From Beyond.

In my weakened state of health, material things were losing their place with me, but the spiritual things were being substituted. As new pictures came before my vision, the blue sky, of Spiritualism. More local churches with its starlit aisles, seemed peopled hand he bade me adieu, and they left by the ages of the past; forms which viously experienced. Church members came in misty splendor before my gaze. and daily, became more visible to my me. At times the veil between the real ciety.

and unreal, was drawn back, and the governed all her changes, law and order are written on all her operations—and these mental facts stand like sentinels and communion. With this remark he dragged me out are written on all her operations-and truth, and a demonstration of spirit life

small room that was dark, cheerless to guard and guide the mind of man Not so with Louis: he and my father and devoid of comfort. "You shall stay when he can read her relations. Im- exist now than ever before-and they mortality is stamped on all that is, but seem to be learning how to create prosundergoing endless change from lower

the impress of his iron grip, and it often | ings; but soon this darkness became | intellectual and spiritual effort creates "You have exempted her from punish-| scene, with its bitter feelings, I carried | en beams dispels and clears the atmosment too long," said Louis: "let her pay with me to the world of souls. and it phere, these beings became radiant was many years before I could eradi- and emitted rays of light that fell on "You are compelling me to cast you cate its dark impress from my memory. me, and in these rays of light sentences In that dark room, a cold mist rose of love, hope, joy, peace and many enabout me, great drops gathered on my dearing words were spelled out to me shook with fear. How long I remained | most beautiful of all were those with flowers. Flowers that seemed to be laden with a silver mist, would be so arranged as to read like a letter from a friend, with the most endearing words

It must be remembered that I had at tained to a high degree of spiritual development, and was very receptive to and came to me, holding out his hand that awful darkness I seemed to have the inflow of divine things; tears often

Many evidences of progress and promises for the future, greet us as we proceed from state to state in the mis- between the deductive and inductive process of sionary labors of the N. S. A., and the office. Time holds those years of inhuman | cause of Spiritualism. We have occasionally presented some of the obstacles and discouragements we meet and have.

OF PROGRESS

(To be continued.)

aged.

SIGNS

perhaps, unjustly omitted to speak of help and pleasant episodes. The events of this year, in our labors, have surely made us feel that the Spirittrated, \$1.25. ualist public workers are more es-

teemed than previously. We have been better entertained in comfortable (and sometimes luxurious) homes than ever before. We have had better proceeds from meetings than in previous years. Better halls have been provided for

meetings-and more edifices owned by our local societies have been erected or purchased in the last two or three years, than during all previous history have opened their doors to us than preand ministers have attended our meetings in numbers, and have told us that what we teach as Spiritualism is in accord with their hopes for church and so-

Many sectarists bid us "God-speed in the good work we are doing. All this shows that we have much to encourage

More local societies of Spiritualists perity. They are trying to interest and instruct their members more than pre-At times I could separate the mate viously, when they sought to give rial from the spiritual. Like a cloudy "tests" to the skeptics and neglected substance there would come before my their members. They have learned that vision an atmosphere that seemed a sensational platform work to attract dark and heavy, filled with physical be- dimes at the door does not build like an

sends a chill through my being. This an ethereal mist, and as the sun's gold- higher ideals and cements fraternity, and thus develops unity and progress. The social efforts of local societies are increasing a membership esprit.

Young people's societies, children's Carpentry lyceums and choirs are means that will soon usher in more rapid growth in numbers. We need a more systematic condition for propaganda. The need of co-operation increases with the responsibilities of our public work.

We must get Spiritualism out of the rut of crude phenomenalism and exalt it into a system of spiritual ethics and gratifying intellectual and soul-com-

forting spirit communion. With the growth of higher ideals the Spiritualists will exert more influence for good. These ideals have been lacking; but now are creating the growth of devotion amongst the Spiritualists: not a devotional ceremonialism, but a devotion to human needs for mental and

delivered in the trance state, and is certainly no mind. Bound in cloth, M. For sale at this

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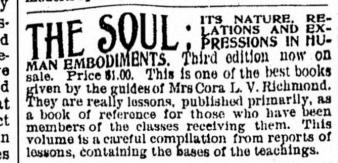
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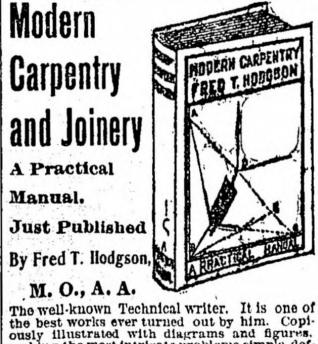
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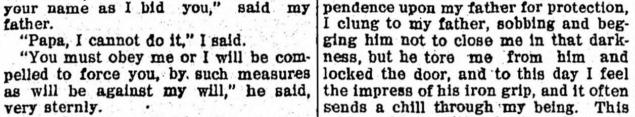
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locked the door, and to this day I feel

in all things." he said.

pressed voices; and I know that the heir, and I will relinquish her from the over me, my tears flowed and my frame object lessons were given me, but the marriage contract." said Louis. This remark sent a shadow across my in that condition I know not, but I must father's brow, and he said, "My daugh- have slept, or was in a tranquil state, ter's hand and dower go together." for there came a radiant flame that

"Yes," said my father, "three years in cheering words. For three days and



the penalty of disobedience at once."

"You had better make me your lawful hair and clothes, and a numbness crept by my mother, Elon and Reuben. Many

"Then I must be obedient too, and lighted up the room. When this light wait the appointed time," said Louis.

nights I poured out my burdened heart

With this last remark, Louis arose in praer to God for deliverance. In

to higher.

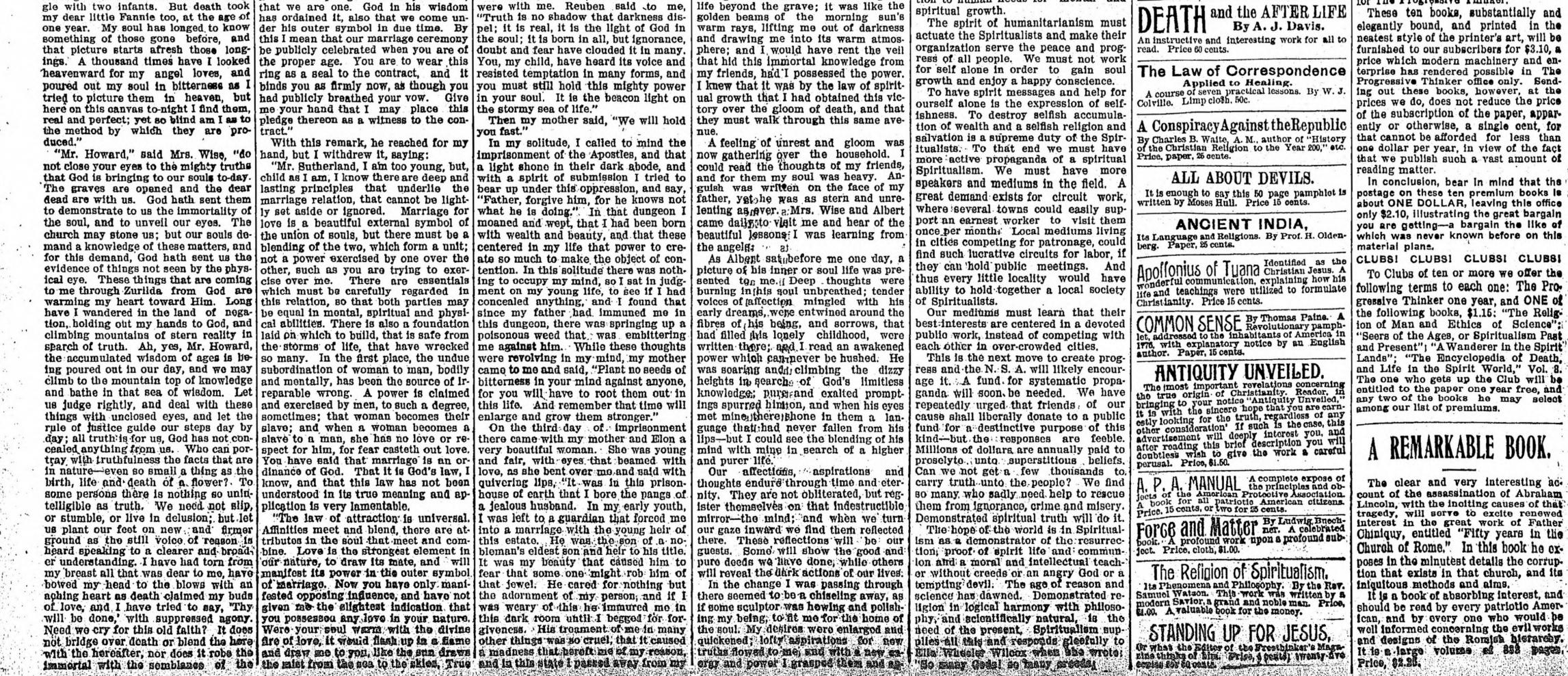
With my childish love for, and de-

clung to my father, sobbing and begging him not to close me in that darkness, but he tore me from him and

came my mother and Elon spoke to me | spelled out to comfort and cheer.

As he and the bishop passed to the

of perfection will be accomplished," Scarcely had the sound of the carri-





ciations." "By collecting annual dues members united under the state banner. tines, so that they move themselves

Poems. S1. These books are for said at this office.

ardently engaged in the cause of wo- at times played the demon. Christ was man's suffrage. Although she has writ- | fully imbued with this belief, and spoke ten three volumes of poetry, and many of wine as representing his blood, and in prose on reform subjects, she is best | commentators have found evidence to known, and her name will be carried support the dogma that this is not symto the future by the one immortal poem | bolical, but the prayer of the priest or given her by inspiration. That poem minister transforms it into the real will be quoted as long as the English | blood. The introduction of wine at the language endures-"Mine eyes have seen the glory of the coming of the Lord," etc.

C. A. Muse: Q. I find the following item in a Texas paper: "My little boy, aged two years, while passing through the yard noticed a peculiar looking egg in a hen's nest. He took the egg to his mother, and this is what she saw, written on the egg in golden letters: 'Behold, the Lord cometh.' 'Judgment is at hand.' 'Prepare to meet thy God.' These letters were not scratched on the shell, but raised and could be easily felt. At least a hundred people wil youch for the truth of this statement." How is this phenomenon to be account-

ed for? A. There yet remains a decreasing minority ignorant and superstitious; a larger number who retain enough superstition to be interested by such stories, and a yet larger number who are amused by such credulity. To cater to the tastes of all these varied classes is the policy of "enterprising" journalism. The publishers or editors do not care if the matter published be true or false, if it will bear scare headlines.

Down in Texas this egg story is taken sincerely by the religiously inclined, especially the colored people. The eggs are to be seen, and there is no doubt about that. The "religiously inclined," white and colored, see in the fateful sentences on the eggs the hand of God. They believe a miraculous interposition has come to them, and hasten to prepare for the judgment day.

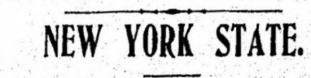
To one who optimistically flatters himself that mankind progresses, and the age of religious credulity has passed, such childishness is discouraging. He will more clearly see that many a generation must pass before the lagging rear will be enligtened.

That there is anything miraculous or extraordinary about these eggs is not for a moment to be thought of. Similar instances have troubled the Adventists since the days of Miller the notorious prophet. When he was in his glory the Adventist papers announced the end of the world, was written on good, fresh

"In case of failure or neglect of any poultry eggs. Men and women when such auxiliary society to so elect and when they "shooed" off the biddy and

Last Supper is a stock argument of inebriates, and has been a prolific cause

> of drunkenness. It had not the same origin as the sunmyths, but formed a part with them.



Sixth Annual Convention of the State Association.

The sixth annual convention of the New York State Association of Spiritualists was held in Syracuse, on Friday.

Saturday and Sunday, May 29, 30 and 31, 1903, and was a fitting close to a very successful year's work. The entire board of officers and trustees were re-elected and is as follows: Harvey W. Richardson, president, East Aurora, N. Y .: Mrs. Carrie E. S. Twing, vice-president, Westfield, N. Y.; Mrs. Tillie U. Reynolds, second vice-president, Troy, N. Y.; Herbert L. Whitney, secretary, Brooklyn, N. Y.; Mrs. Harriet M. Rath-

bun, treasurer, Mount Vernon, N. Y.: Mrs. Laura A. Holt, West Potsdam, N. Y.; E. G. Reilly, Syracuse, N. Y.; Miss Marie J. Fitz Maurice, New York City:

Mrs. Harriet Duhl, Elmira, N. Y. An amendment to the by-laws was passed, which is as follows: Resolved. that Article IX of the by-laws be amended by striking out the whole thereof, and substituting therefor the following: "The president of the New York State

Association of Spiritualists shall represent the charter thereof as a delegate to the annual convention of the National Spiritualists Association. "It shall be the duty of each auxiliary society in good standing at the time of the last preceding convention of the N. Y. State Association of Spiritualists

issued. to elect at a duly called meeting of such society one delegate to the annual convention of the National Spiritualists Association, to represent the state association: such delegate to be elected. and the report thereof be filed with the secretary of this association on or be-

To the New York State Association Spiritualists: In accepting the presidency of the

New York State Association of Spiritualists, to which I was chosen at the last annual convention. I did so with much reluctance, knowing that with the multitudinous duties devolving upon me in other directions, which I could neither shake off nor lay aside, I should be handicapped for time to do the

things which seemed to me so essential to be done by one in this position. But I promised to do the best I could with the limited time at my disposal, and the results are such as they are. I am glad to be able to say that the year has been one of progress, and that

we have grown as an organized body. That we have increased the number

of local auxiliary societies, as well as the individual memberships. That we have no outstanding debts, and sufficient funds in the treasury for immediate current needs. And furthermore, I believe our cause has a little firmer hold upon the minds of the people of the Empire State, and that the prejudices against Spiritualism and Spiritualists are not as pronounced as they were one year ago. And while this is gratifying, I realize that the progress in each of these direc-

tions should have been much greater, and would have been had all Spiritualists in the state given the organized effort that co-operation and liberal support which the importance of the movement should command for it. I sincerely hope and trust that the in-

coming board of trustees will receive such liberal support and co-operation as will enable them to increase the scope and efficiency of organized state work.

Mid-Year Board Meeting.

At the time of the last convention provision was made for holding a midyear board meeting, in the autumn of 1902, but as that time approached careful canvass through correspondence revealed a general feeling among the trustees that such a meeting was not especially necessary, hence no call was

However, since a sufficient number of the trustees for a quorum of the board were in attendance at the National Spiritualists convention held in Boston, in October, also in Brooklyn, at the time of the Brooklyn mass-meeting last March, we met on each of these occasions and acted on certain matters which are since confirmed at a regularly called board meeting. Another year

cal liberty the power of organization as

was not aimed at our especial religion,

of \$2 for each society in good standing As a result of state day, we feel that healthfully and naturally. All such conwhen such state associations are chartered by the National Spiritualists As- | derstood and appreciated, and financial- | stomach, chronic indigestion, constipa-

sociation." From this it will be see that each so- | the state treasury. ciety belonging to this state association will be expected to take one collection annually for the N. S. A., besides, assume that provisions will be made at this convention that each society pay

ts \$2 dues required by the N. S. A. I recommend that our by-laws be amended by providing for the naming of to issue a state charter to this flourish- N.Y. delegates, and the paying of dues to ing camp, and to Freeville camp, as we the N. S. A., by each subordinate society, or in such other equitable manner have already done North Collins camp.

The North Collins Camp Association as may be just to such societies. is one of the oldest, if not the very old-

Mass-meetings.

est Spiritualist society in this country, At the last convention a resolution passed directing the trustees to arrange for holding mass-meetings in several of the cities of the state, and in accord therewith, three such meetings have been held; one at Buffalo, one at Rochester, and one in the city of Brooklyn. Owing to adverse conditions the Rochester meeting was not as successlines of human activity. ful as we had hoped. We encountered there the small-pox scare, which was at Freeville and Lily Dale (hereafter to then at its zenith, and which of itself be known as the City of Light Assemwas a wet blanket on our meeting. bly), and it becomes the duty of the in-But besides this, we were confronted coming board to see that the state assowith the worst blizzard of the winter; so severe that the street car service ciation is properly represented on those was practically tied up for one whole days. day, and seriously interfered with dur-

ing the remainder of the time. The results were, small attendance, and a financial deficit. The thanks of the should have most careful consideration. state association, however, are due to always been conservative in this matthe kindly assistance and co-operation ter, and has exercised great care in the of Mrs. Joslyn and Mr. Sissen, in making arrangements and in carrying out

much of the detail work relating to its authority to preach the gospel of Spiritualism.

ject.

zens.

this meeting. The Buffalo meeting was held under the joint auspices of the First Spiritualist Church of Buffalo, and the state assowhile it may best serve the interests of ciation, and was a success both in the our cause to suspend this rule in cerattendance and financially, resulting in tain especial cases, the rule is undoubtneat balance for the credit of the edly a wise one, and will, I trust, constate treasury. Thanks to the First tinue as the general guide of the board Spiritualist Society and its efficient of trustees on this all-important subworkers for their loyal co-operation.

The Brooklyn meeting was most successful of all. The attendance was good, and after defraying all expenses, upwards of \$100 was netted for the state treasury, and best of all, charters were issued to two new societies in Brooklyn during that week.

We as an association are largely indebted to the local pastors of Brooklyn for the children. Parents should be and New York societies, who very gen- urged to send them to the lyceums, or

the organized movement is better un- ditions as dyspepsia, catarrh of the ly there were a few dollars netted to tion, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the

At Lily Dale we were assigned one bladder, irritation or enlargement of session, at which I was asked to pre- the prostate gland, torpid liver, pain in side, and was assisted by Mrs. Twing the back, female weakness and female and Mrs. Reynolds, and we presented irregularities begin in clogged bowels. the claims of the state association as They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free samwell as the organized movement generally, to a large and appreciative audi- ple bottle for the asking. Vernal Remence. And we hope in the near future | edy Co., 166 Seneca Bldg., Buffalo,

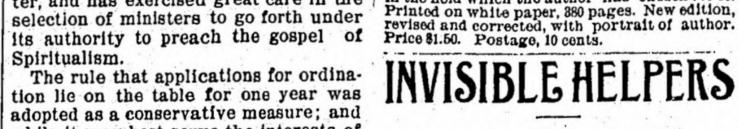
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Three Journeys Around the World Travels in the Pacific Islands,

and has held meetings for nearly half New Zealand, Australia, Ceylon, India, and a century, each June and autumn, under other Oriental countries. By J. M. Peebles, A. M., M. D., Ph. D. In this splendid large book Dr. Peebles has concentrated a vast the name, "The Friends of Human Progress." In taking a charter from amount of valuable information. It is exceed. the state association this veteran socieingly entertaining and readable, and Spiritual-ism as he found it everywhere in his travels ty is recognizing in this work those receives due attention, making the book of special value and interest to Spiritualists. 454 large pages, finely bound, at the price of \$1.50. principles of co-operation and organization which are so potent in all other

Cultivation of Personal Magnetisn We have been assigned for the coming season, state days on the programs A treatise on Human Culture. By Leroy Berrier, anthropologist and 'author. A very suggestive and instructive book. Price \$1.00.

> The World's Sixteen Saviors, Or Christianity before Christ. By Kersey Graves. New and startling revelations in ro-ligious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the His-tory of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it.



A Very Excellent and Comprehensive Work.

point.

One from the Theosophical Stand-

Children's Lyceums. This work, "Invisible Helpers," writ-This is one of the most sadly negten by O. W. Leadbeater, the remarklected features of our movement. If we able English psychic (whose lectures wish our Spiritualism to become the have graced the columns of The Proleading religious and philosophical cult gressive Thinker), is certainly very inof the present age, we must look out teresting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story,"

Contrnsts in Spirit Life Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S Twing. Paper, 80 cents.

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Ghurch and State. Lhe Bible in the Public Schools; the New "American" Party. By "Jefferson." Third edition; 28 pages. Price. 10 cents.



report such delegate on or before date named; it shall be the duty of the execfound eggs with sentences of doom, utive committee to appoint delegates were driven to insanity! Ignorance and credulity go hand in hand. Whenever for such delinquent societies.

fore August 1 of each year.

and wherever things are observed contrary to the laws of nature, they may be set down as tricks. It is not necessary there be any other evidence of trickery, for the thing itself is all that is desired. It does not require any large tutes to fill vacancies should any ocamount of skill or cunning to prepare cur

such eggs. The writing is done with oil and the egg dropped into vinegar, after a few hours it is removed, when it will he found that the acid has eaten away the shell, except where the oily ink has prevented

The newspapers publish this story far and wide, and the rascal who prepared the eggs must be convulsed with laughter! When public journals thus prostitute their high offices to pander to the morbid craving for the sensational, they cease to be educators, and become purveyors of garbage and trash.

W. H. Pelkey: Q. In controversy with a skeptic I have been told that several years ago \$10,000 were put up by stricken parents in the loss of their ten men in an Eastern state, to be given | beautiful child, the bright, sweet, winto any Spiritualist making any demon- some Xilla; that we will by our loyal stration of their phenomena that could | support help our brother and sister to -not be explained by psychology or du- bravely bear this great trial. plicated by legerdemain, and that this offer is still standing. Is this true? A. The correspondent may rest assured that he has met an "orthodox | the cloud of darkness around and about lie." As it is difficult to prove a nega- | them." tive. I can only affirm, that although constantly reading the spiritual journals and many leading cosmopolitan newspapers, I have never read such offer. Who are these "ten men in an Eastern state"? When did they make | tyrs, Katie and Maggie Fox; after some

this offer, and where? A smaller sum, we think \$100, was of the entire matter to the N. S. A and fered years ago, and may be standing yet, but imposing conditions such as would make manifestations impossible. If "ten men" should offer the photogra- on Saturday, as a tribute to Decoration phers of the world \$10,000 to make a Day. Brief addresses were made on photograph that could not be made to the subject by Mrs. C. E. S. Twing, Dr. mand as a condition that a dark box or | Ellis, Mrs. T. U. Reynolds, Mrs. M. C. camera should not be used, it would be | Von Kanzler and W. W. Kelsey.

The secretary read communications no more absurd than the conditions required by those who make these offers, from Miss M. J. Fitz Maurice, New not expecting they will be accepted, York City; Mrs. Ellen M. Onam, Niagbut for bluff and notoriety. The lie ara Falls; Frank Walker, Hamburg, once started, goes from newspaper to and the Ohio State Association of Spirnewspaper, like a rich morsel rolled un- | itualists. der the tongue of slander, added to as it

Secretary Whitney spoke with great feeling on the sufferings and necessi travels, and may become a statement of

things were this year, we believe our action, which was in the interest of economy, was the wisest course. "It shall be the duty of the president would recommend that this matter of of this association to see that all the board meetings be left with the officers. state is fully represented at the annual who have ample powers under the byconventions of the National Spirituallaws, and the state statutes. ists Association and to appoint substi-Medical Legislation.

In so far as has come to my knowl edge, no serious attempt has been made The convention adopted the following by the legislature of the state of New inanimously, which was offered by the

York, during the last year, to pass laws committee on resolutions: aimed especially at mediumship, in any "Resolved that the New York State Association of Spiritualists assembled of its phases, and we have reason to in convention, tender to Prof. H. D. conclude that the vigorous defense of Barrett and his estimable wife, the loyal, the rights of Spiritualism and Spiritualtender sympathy which has filled our ists, made by the officers of the state ashearts ever since the sad news of their sociation before the law-makers of the state during the session of 1901, was great bereavement was sent into numberless homes where they are beloved. ence of which still continues. May resignation born of hope in reunion In that battle for religious and medi-

bring the consolation which can only come through a knowledge of Spiritual-

"That our prayer has arisen for the itualists over the state would support bereaved .-- that we have wept with the and become a part of the organized movement, for this reason alone if for no other. The recent attempt to pass a drastic vaccination law and more firmly en-"Resolved, that our benediction shall trench the medical monopoly of the rest upon them and we hope they may state, was an outrage upon every citi-

soon be able to see the silver lining to zen of this commonwealth. While it

all Spiritualists over the state were Secretary Whitney introduced a modeeply interested in the defeat of the tion that was passed at a meeting in bill, and were quick to sign the peti-Brooklyn asking the state association tions and protests that poured in upon to take steps to secure a permanent the senators and assemblymen, urging resting place for the bodies of our marthat they oppose the measure. discussion a motion prevailed to teler

The stronger we make our organized Spiritualist movement the more secure will we be in the enjoyment of those action be taken in accordance. God-given rights. Let us remember A short memorial service was held at that "eternal vigilance is the price of commencement of the afternoon session liberty," and that if we are to leave to coming generations that degree of med-

ical and religious freedom which we appear by sleight-of-hand, and then de- Butterfield, Mr. H. L. Hanson, Birch | desire for ourselves, we must meet the societies with a strong organization.

We must not suppose these matters are permanently settled. They are likely to come up at any time, and much more likely to succeed if we fail to maintain a strong, healthy organization.

Registration of Spiritualists. I made something of an attempt to se-

ties of our old-time angel messenger, | cure the registry of the avowed Spirit- | work during such part of the year as important reform movements. fact in history! A very orthodox evangelist, to give Mary C. Morrell, of New York City, who unlists of the state, but was only par- she has devoted to it, and I have re-The Dogma of Auricular Confession & Sacrilegious 1888. Price 4 cents. Board of Trustees. Imposture. point to his terrors of infidelity, said for the last three years and over has tially successful in the attempt; partly ceived some very flattering commenda-The board of trustees has attended to god compele the Church of Rome to confess the The Devil and the Adventists. that Ingersoll, crossing from England, | lain on a bed of suffering; and moved | owing to the lack of time to follow up | tions thereof from localities where she Abominations of Auricular Confession. its duties conscientiously, and the sev-An Adventist attack upon Spiritualism re-pulsed. By Moses Hull. Price, 10 cents. met a terrible storm, and frightened that Sister Morrell be made an honor- the work, and partly for lack of co-op- has held meetings. - 1. ···· CHAPTER XI. Early in the year the executive com- | eral members have tried to render effiout of his senses, went on his knees and ary member of the state association, eration by many to whom I wrote and Auricular Confession in Australia, America, an which motion was adopted unanimous- requested to assist me. To those who mittee of the state board decided that cient service to the cause, and to the Franco. Practical Methods to Insure Success. begged God's mercy in prayer! Fortunately Ingersoll was alive and ly. A motion was adopted to take up did so nobly respond, you have my sin- the true spirit in which to carry on mis- state association, and I have no reason CHAPTER III. A Chapter for the Consideration of Legislators, Hus-bands and Fathers-Some of the matters on which the Priest of Rome must Question his Ponitess. A valuable little work, full of practical insionary work was the spirit of helpful- to criticise my associate trustees in any characterized the story as "an orthodox a collection for Sister Morrell, which | cere thanks. struction in matters portaining to physical, mental and spiritual health. Worth many 1.1.1.1.1.1 I hope the incoming officers will take ness and upbuilding of the cause in the way, and yet with the growth of our lie!" The story, however, is too valu- netted \$12.25. able to be silenced and will be repeated A vote of thanks was given Sister M. this matter up, and try to secure the localities visited, and that stress should movement and the larger interest in Seat Post-paid, Price, \$1.90. times its cost Price 10 conta.

matters may be very different, but as erously contributed their services, and worked faithfully in every way to make the meeting the success which it was. Our state officers are also entitled to much credit for the sacrifices they have made and the efforts they have put forth in connection with the massmeeting work.

I believe the holding of state association mass-meetings in the larger towns and cities is a legitimate and important feature of state work. They tend to reawaken the interest of the Spiritualists and bring to the attention of would-be investigators our movement and its work. They leave behind an influence which carries a greater respect for our cause, and increased interest in our work.

touch with Brother Ring, and build up Invariably the state officers are met productive of healthy results, the influ- by the representatives of the press, and our lyceum.

I hope the delegates to this convenextended notices of our work reach the tion may be inspired that they may degeneral public, and arouses a spirit of vise ways and means to awaken our inquiry and investigation among many people to this crying need in this direca weapon of defense was so clearly ap- whom we do not reach in any other parent that it would seem that all Spir- | way.

work, progress may be made. I would recommend to the incoming board that in future this branch of state work be extended, and more mass-meet-Spiritualists are, as a rule, reformers, ings be held. hence it is not a surprising thing that

Mediums' Home.

The New York State Association has nucleus for a mediums' home fund as a legacy from the Spiritual Educational Protective Union of Lily Dale. We appeal to the Spiritualists of this state urging the raising of funds and estabdishing a home wherein our il mediums who have devoted their lives as consistent instruments of the angel world in

demonstrating continuity of slife and spirit communion; and who are in needy circumstances, dan bei provided with comfortable homes; and receive suitable care, as they approach the sunlard, we feel that the spirit of extreme set of their earthly pilgrimagel commercialism which, like the Jugger-

I recommend that this matter be naut car, crushes and bruises human taken up by this convention? or by the hearts, and drives so many of our incoming board of trustees, and that young women to despair and worse, and funds be solicited for this purpose. so many of our young men to drink and hope the well-to-do Spiritualists will recrime, must soon give way and make monopolistic tendencies of the medical member with favor this worthy feature room for an economic and industrial sysof state work. tem founded upon equality of opportu-

Missionary Work.

be universal brotherhood. This work is in my opinion of vital importance to the successful promotion tions will deal with these subjects in of our cause, and too much stress cannot be placed upon this branch of or- such a way that our position may be ganized effort. Our state, missionary, known and our influence be felt over Mrs. Reynolds, has done most excellent | the state in favor of these and other

"Work Among the Dead," "What Lies better still, go with them in person. The children should be shown that we cloth, and the price is 55 cents. are in earnest in what we profess, and that Spiritualism and Spiritualists are Contradictions of the Bible. Self as much respected as are other relig-

Ordination.

The subject of ordination is one that

The New York State Association has

world by establishing and supporting

our Sunday-schools and lyceums. The

National Association has established a

lyceum bureau under the management

of Brother John W. Ring. Let us get in

Other Reforms.

deal with the question of woman's suf-

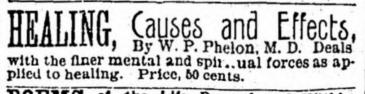
frage and express to the people of this

Universal Brotherhood

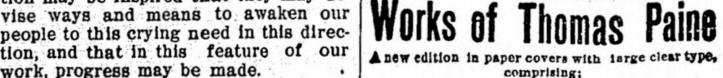
state our sympathy with its workers.

ious movements, One hundred and forty-four propositions, the-ological, moral, historical and speculative; each We are now being judged by our lives proved affirmatively and negatively by quota-tions from Scripture, without comment. Price, rather than by the complexion of our belief, hence it is for us to place our 15 cents religion upon that pedestal which shall command the respect of our fellow-citi-

LICT Between Religion and Science. Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the past religious history. By John W. Draper. If we believe Spiritualism to be the Price, cloth, \$1.75. best religion, then let us prove it to the



POEMS of the Life Beyond and Within. Voices from many lands and coun-tries, saying, "Man, thou shalt never die." An excellent selection. Edited and compiled by Giles B. Stebbins. Cloth. \$1.



Age of Reason...... 25 cts. Rights of Man 25 cts. Common Sense.....15 cts. This is a splendid opportunity to secure these standmost of our people believe in equal ard works, as the price is within the reach of all. For rights, and can join hands with any and

every reform movement that is founded sals at this office. upon justice, and tends to the uplifting THE PRIEST, THE WOMAN of the people Hence we believe that the committee on resolutions should



BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-As a rule they sympathize with the Priest, whose character is above reproach, and who oppressed whenever and wherever they knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapare found, and with that late veteran temperance worker, Frances E. Wil-CHAPTER I.

The Struggle before the Surrender of Womanly Belfrespect in the Confessional. CHAPTER II.

Auricular Confession a Deep Pit of Perdition for the Pricat. CHAPTER III.

The Confessional is the Modern Sodom. CHAPTER IV. How the Vow of Celibacy of the Priests is made casy by Auricular Confession. CHAPTER V. The highly-educated and refined Woman in the Con

nity, and whose chief corner-stone shall fessional-What becomes of her after uncondition al surrender-Her Irreparable Ruin. CHAPTER VI.

I trust that the committee on resolu-Auricular Confession destroys all the Sacred Ties Marriage and Human Bociety. Should Auricular Confession be tolerated among Civi

ised Nations? CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?

CHAPTER II.

Leyond." The work is neatly bound in Fascinating, Interesting and Instructive.

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Spiritualists Association.

The Progressive Thinker. Problehod overy Suturday at 40 Loomis St.

F. R. FRANCIS, Editor and Publisher Entered at Obleago Postomen as second-oleas matter.

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see If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers sup-plied gratis. church dignitaries marching on occasion of the opening of a general convention. A score or more of these "high

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paper changed, always give the address of your paper changed, always give the address of the place to which it is then sent or the change canfunctionaries," and priests, appear in a "snap shot," and to see their feminine bot be made.

SATURDAY, JUNE 20, 1903.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries, is \$1.75.



All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

you into all truth." In other words, Jesus left the regalia part to be worked ANNOUNCEMENT TO THE PUBLIC. up by the priests, and even now divine All money in donations or collections inspiration is active in devising embelintended for the N. S. A. Mediums' Home or Relief Fund, should be sent to lishments of this worship of one who this office to the secretary, if not di- wore a fisherman's tunic, and was as

The Episcopal Show. How the Priest Became a Protestant. The Right Rev. Charles C. Grafton, The cause of Father Chiniquy's leaving the Catholic church is told by him-Bishop of Fond du Lac, has an article in Munsey, which is suggestive as a self substantially as follows: He wrote his submission to O'Regan's straw showing the set of the current in successor, Bishop Smith of Dubuque, the ranks of the Episcopal church. The

"Right Rev." is for high mass and all promising to obey the authority of the church according to the words and comthe flummery of the Catholic church. He begins with "God is a Ritualist." mandments of God, as we find them ex-How he knows or has become so intipressed in the Gospel of Christ." The unsuspecting bishop accepted the submate with God, he fails to inform his readers. But as God is a Ritualist, it mission, saying, "How happy I am to follows that the more ritual the better, see this submission. How happy the pope and all his bishops in the United until religion is all ritual. There is a fine engraving of the "Right Rev." in States will be to hear it, for we feared

that both you and your people would separate from the church by refusing to submit to her authority." Chiniquy promised to be a more faithance. Why it is not red with shame is ful priest than ever and all was peace

between him and his church. But by and by a critical Jesuit eye discovered that the submission was not what the church required. Chiniquy was summoned to Dubuque to see the bishop, and the following dialogue ensued:

"Have you the testimonial letter I adiressed you?" costumes surmounted with the shaggy "Yes, my lord." heads of middle-aged men, is intensely

"Please show it to me." ludicrous. The funniest pictures are "With pleasure; here it is." those heads of the English church. The bishop took it and threw it into Archbishop Temple and Archbishop the stove. Chiniquy tried to save it from the flames but it was too late. He Maclagan, in all their high toggery, in then said:

which they appeared at the coronation "How can you take from me a docuof Edward VII. The embroidery on ment which is my property and destroy their robes is stunning. The face of It without my permission?" Archbishop Temple reminds of Armour. "I am our superior and have no ac-

count to give you." that of a well-conditioned butcher; that of York, of a weak old man who if he "Yes, my lord, you are a bishop and I poor priest, but there is a God in engaged in any honest business would not look further than a popcorn or peaheaven who is as much above you as he s above me, and in the presence of God

The Right Rev. Grafton introduces a protest against this iniquity." fine bit of historical writing in making "Have you come here to lecture me?" it appear that Christ sanctions ritual-"No, my lord, I have come at your ism. It is true Jesus did not at any command, but I want to know if it is to

nsult me, as you have done, that you time appear in gorgeous gold-embroidequested me to come here again?" ered robes, belaced and befooled, but "I ordered you to come here again be-"he was only laying the foundations." cause.you deceived me the last time you He said to his apostles, "I have many came here. You gave me an act of subthings to say unto you, but ye cannot mission that you know very well is not hear them now. How be it when the an act of submission. I accepted it spirit of truth shall come, he shall lead

then. I reject it to-day." "How can you say I deceived you? The document was written in good plain English. It is there on your table. If you were deceived, it was by yourself. Read it."

"May God Almighty be forever

Revised-The Cruel Creed.

At the assembly lately held by the

Presbyterian church, the article on in-

fant depravity and damnation was

stricken out. It has been a bone of con-

tention for some years, the younger and

plessed.

MORRIS PRATT INSTITUTE.

Its Claims Are Analyzed by Various Minds.

'IMPORTANT OUESTIONS." and college people in contempt. But can understand Brother Hull's position can understand Brother Hull's position and sympathize with him. My reference to his feeling article just here is Views of the Secretary of the National to mention the extravagnt claims, ualists that there are or were in the

To the Editor and Constituents of past years from eleven to fifteen million The Progressive Thinker-Esteemed Spiritualists in this country. Quoting Co-Workers and Friends :- In The Pro- from the World's Almanac, from a stategressive Thinker of June 13, a series of ment given its editor by Harrison D Barrett after he had carefully consid-Editorial questions upon important subered authentic statistics, I give the follects appears upon the first page. The lowing: "The bona-fide membership of officers of the N. S. A. are requested to these associations, spiritual societies,

answer the same. I trust that the N.S. state, camp and local, is 150,000, while A. president and other officers and the total number of Spiritualists in the prominent workers in the N.S.A. will United States and Canada, is 1,500,000." respond with their able pens to these queries, as no doubt many of them will. Quite enough to handsomely support As for myself, I am not writing these mediums' homes and colleges, but very lines in any official capacity, and I dis- far short of the millions claimed as tinctly state that, as the secretary of Spiritualists by the enthusiastic advothe N. S. A., I prefer to remain silent cates of our cause in its early years. for the present on this subject; but as ... With malice towards none, Mr. Eda long-time medium and active worker itor, and with kindly feeling for all coin the cause of Spiritualism, and as a workers for the cause of Spiritual member of one of the foremost char. Truth, I remain, cordially yours, tered societies of the National Associa-

tion, my views individually upon the questions propounded by our good CLARA Brother Francis, may perhaps find a questions propounded by our good place in the multitude of answers that

The Progressive Thinker may be flooded with upon this important subject-

spiritual college, such as the Morris

Pratt Institute. Individually I have not I read with much interest the reports been strongly impressed with the great from Clara Stewart and Mrs. Longley, necessity of establishing the college, and also the headlines of the same as hence have not personally contributed published in The Progressive Thinker towards it. As a member of the N.S. dated June 6, and it seems to me none A. board I voted in favor of the asso- need question for one moment which of ciation donating the three hundred dol- the two institutions-the Whitewater lars it gave to the Morris Pratt College School or the Mediums' Home-is of last year; since then, as a member of greater importance; and at the risk of the N. S. A. trustees I have not voted being called a "pleader for ignorance," for any further contribution to the I boldly say with all due reverence to school. I believe in clearly defining my the memory of its founder, that the position, since I must speak to the point | Morris Pratt Institute is of minor imin expressing my views, or not at all. portance to that of a mediums' home. Now, then. Editor Francis pertinently While I believe in education, unfold and opportunely asks, if the Spiritualment, culture, and refinement as requiists should be called upon to support a sites for our speakers and mediums, I school where many of the branches do not think that a Spiritualistic theo-

You Ought to Have Them.

To the Editor:-When I ordered the ten premium books I did not expect to receive as fine a lot as they are-elegantly bound, good paper, and fit to grace any man's library-Andrew Carnegie not excepted. Every man or woman who to mention the extravagnt claims, which he considers of the early spirit- is interested in spiritual things ought to have them. I would not do without them for a good deal, and only wished I could buy 100 books of this kind on different subjects. You certainly are working on the Divine Plan.

Truly,

H. L. KELLER.

nor any acquired fitness; indeed people ion as to our duty to the various instiunusually deficient, with not the least tutions and organizations. I think I qualification that tends toward success- | would be compelled to say: First duty ful rostrum work: those whose pres- to National Association; this duty made ence thereon would in every way be re- manifest by strict adherence to local sopellant to an audience possessing ordi- ciety, which strengthens the state. nary intelligence-I say past Spiritual- reaching out in turn to the National. ist training school effort has established But with the spiritual movement as the fact that such people have been en- with the United States, in matters of couraged by the "faculty" to take the import to the whole nation, our duty course, when it could only have been lies to the Nation or national issues. known to them-the faculty-that a Therefore I would say most emphaticlife-time of training could not endow ally let us not forget our duty to the Nathem with qualifications for public tional Association and the worthy obspeaking, and it seems a waste of the jects it has in view.

She Expresses Very Definite and Posi- people's money to support schools with In my mind, however, there is no no guarantee that the pupils possess at question but that the Morris Pratt Instileast some requirement necessary to tute was inaugurated with a view to public effort. I know whereof I speak serving the cause of Spiritualism. I regarding the above.

know it was the dream of "Father My appeal is for aid to the Mediums' Pratt" to see that building utilized for Relief Fund. If the five thousand and educational purposes, and it was chiefly more dollars donated to the school endue, I believe, to oversight on his part. terprise could have been placed to the that the institution was not endowed credit of the relief fund, great practical with a fund sufficient to carry it through good would have been the result and no the early stages of its career. Unforone would have been robbed of educa- tunately, however, this does not alter tion or unfoldment of spiritual gifts. the case, and it places all concerned in Let it be emphatically reiterated that rather a peculiarly trying position.

I like the idea of Dr. Wilkins, that Spiritualism, grand, helpful, uplifting, ennobling, unfolding, instructing, dem- Spiritualists should study present neonstrating, reforming, redeeming and cessities, and that state and other assoeducating, is with us a mighty power clations should be thoroughly organized for good all unaided in the past by the- and financiered if we would accomplish ological sectarian institutions with anything. It were better by far to rise their stereotyped processes of educa- by degrees, no matter how slowly, than tion, nor does it need them now. to rise improperly.

WATSON'S VIEW

namely, of the need and place for a tive Opinions.

rectly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, MARY T. LONGLEY.

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

ZURILDA WELLINGTON,

Or Life in Two Worlds.

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curerybody should read it.

Brother Barrett Declines.

It hardly seems possible that the National Spiritualists Association was organized ten years ago, but September 27, 28, and 29, 1893 were the eventful days. On the 27th, at the hour of 12.40 p. m., Milan C. Edson, of Washington, D. C., called the convention to order, and as a formal opening, read the original call, and was elected temporary chairman, and on the same day, late in the afternoon, Harrison D. Barrett was elected permanent chairman. That gave the convention some knowledge of

his executive ability and understanding of parliamentary usages. In fact, the convention wasn't long in deciding upon Mr. Barrett for president of the National Association.

Those who had hoped to see Mr. Edspiritual nature? son chosen for the place were disappointed, of course, but eventually were made to see that Mr. Barrett was the right man, and from that day to this Mr. Barrett has succeeded himself. as though it were a stock company and he mental ribbon, are drifting in this direcowned the bulk of the stock. In reality tion. The tendency of the leaders of thought has been toward the casting it was a stock company, with Spiritualaside of symbolism, forms, ceremonies, ism as its capital stock, and all Spiritand adherence to the plain statement of ualists as stockholders, and it certainly truth. The Protestant church set out goes without saying that Mr. Barrett in this direction. There appears, howgave good satisfaction to those who ever, to be a reaction all along the line; took interest enough in the institution and a return to the methods the Catholics have adhered to, because experito become members and attend the conence has taught them that they hold the ventions, and his unanimous choice each time told the tale of his worth and its appreciation in the capacity of pres-The masses want show and not religion, ident.

He has been an energetic executive. | want. performing missionary work all over the country, organizing auxiliary socie

sockless as Jerry Simpson. Perhaps the most amazing sentence to the general reader, is this: "Every part of the ritualistic service, as it is called, Christ?" is full of meaning-nothing is done for "I mean what you see there, that large or small, are gratefully accepted. show!" It is the prevailing opinion neither I nor my people will ever subthat the whole theatrical exhibit of the mit ourselves to anybody except accordchurch is for show. Of course every ing to the eternal laws of truth, justice part has a mystic meaning, and is symand holiness, as we find them expressed bolical, but the worshiping crowd have in the Bible." little thought awakened by this symbol-"Such language is sheer Protestantism. It is with them the mummery of ism. I cannot accept such a conditionprescribed forms. The cut of the garal submission. Give me one in which ments of the priests have meaning; the

you simply say you will submit yourposition taken during the service, every gesture may have significance as symdo anything I bid you." bolizing a truth, but the worshipers who "That would not be an act of submisare going through the genuflexions, will ran, of St. Louis, Mo. Emanating, as not observe whether the priests stand sion, but of adoration. I do absolutely refuse to give it." it does, from the spirit side of life, it | facing the east or the west, toe in, or will prove especially interesting. Ev- | toe out, or how many candles are burn-"Then you can no longer be a Roman Catholic priest." ing before the altar.

The "Right Rev." is right in saying mankind like display. This is true.

Father Chiniquy returned to St. Anne. Men like to join secret societies, and where, on the next Sunday, he narrated have "Lord High Councillor of Oriental the facts to his congregation in a ser-Flunkeydom" attached to their names. mon two hours in length, at the concluand appear on parade in gold-bespansion of which every one of the thousand gled suits, and ostrich plumes streampersons present signified their intening from their flerce headgear. They tion of quitting the church of Rome by are amused by the church becoming a rising up. That was in 1858, and extheatre. It is amusing to see great priest Chiniquy claims to have made strong men in garments like woman's, 35,000 converts from Romanism to Protbut without the grace and taste of such estantism, chiefly through the reading clothing. Amusing to see a lot of choir of the authorized Catholic version of boys dressed like girls, and trying to the Bible. imitate the emasculate voices of the de-

graded class who are kept in oriental harems. Are we to take this flummery, the raising and lowering of the host, the candles, the singing boys, the betogged

priests, the singing, the intoning, the marching in procession, the mumbling of prayers, as religion? Are these of benefit, in cultivating morality and the

more sensitive generation being ashamed of the depravity of their The advocacy of ritualism, the accreed! The majority of the old mossceptance of the churches, of these dead backs have been against any change forms, is a strange step backward. Even the Methodists, who in the beginbut slowly the protestation has grown ning would not that the sisters wear a louder, until at last progress is tri flower on their bonnets, or an ornaumphant.

> After the vote, it is reported that a minister said in explanation, that the church had not shifted or changed its foundations; it was the same in belief as it had been since its beginning! It is most advantageous to make one's self believe that defeat is victory, and be able to crow over the success of an adversary! And now the deed is done, we cannot

help thinking what suffering the infamous belief has done in its time. What utter depravity, or perhaps better, blight of superstition the belief indicates! What suffering it has caused! Moth-

taught can be found far better in our logical school is essential for the "What do you mean, Mr. Chiniquy, by public schools and colleges throughout tainment thereof, nor is such a school the words, 'We submit ourselves to the country-said schools being non- at all vital to the furtherance of our your authority according to the word of God as we find it in the gospel of sectarian, as we know they are. Em- cause.

phatically. I personally answer No, to There is no need for Spiritualism to this query, for I do not see the imfall into the rut of the customs and portance of Spiritualists sustaining any ways of the old and fast decaying resuch school. ligions that have had their day and Should Spiritualists be asked to pay ought to pass away. One of the promifor teaching physical culture, etc.? nent factors in propagating error, false Why should they?" We can all practice teaching and orthodox nonsense has physical culture daily if we choose, and been sectarian schools; and the wonder purchase five-cent editions of magais that there could be found an intellizines and papers devoted to such culgent Spiritualist that would desire to ture that will give us all necessary inpattern thereafter.

selves to my authority and promise to instruction on the theme. Great stress is laid upon having an Should Spiritualists be called upon to "educated ministry" for our rostrum, aid in the study of Bible exegesis? I meaning a theological college training, think not, especially as our best writers and every time this idea is put forth it and speakers on the subject. like my is an insult to the many grand and talvenerable friend, Moses Hull, have ented workers past and present, that, given ample literature to the world in backed by the unscen helpers, have explanation of the Bible and its claims. made Spiritualism the power it now is

Is it necessary to educate a large in the world. It may be said that speclass of students as mediums and cial Spiritualist schools are not the all speakers for the platform when we essential to the life and perpetuity of have our veteran workers, cultured, re- Spiritualism. There is nothing taught fined. logical, and eloquent, who are at the Morris Pratt school that cannot vainly seeking remunerative employ- be acquired elsewhere. Our public ment? If the question were not so se- school system, while not perfect in all rious it would be absurd! Can any col- its workings, is yet the pride of our nalege do better for Spiritualism than tion and every facility is offered any as-Hudson Tuttle, Moses Hull, Lyman C. piring man or woman, with any given Howe, J. Clegg Wright, Geo. A. Fuller, natural intellectual ability, to fit them-Prof. Lockwood, Mrs. Richmond, Mrs selves for public speaking so far as Russegue, Sarah Byrnes, Juliette Yeaw, grammatical expression, formation of to tell the story, as The Progressive Lizzie Harlow-and hundreds of others, sentences, elocution, oratory, gesture, Thinker and other good papers are so heaven-inspired, eloquent, earnest, self- posture, etc., are concerned. All of full of "Good Things" that I hardly sacrificing, noble-are doing on the these are taught in the schools of our know which attracts me most. Be that platform when they can get the oppor- land, and as regards "homiletics," as it may, the reports and letters in No. tunity and anywhere near a proper which according to authority, means, compensation? Yet most of these are science of preaching-as regards learnself-educated, or have been instructed ing to preach, this branch of study is

by their helpers and guides of the utterly useless in Spiritualism. The grander spheres. great philosophy of Spiritualism does The other questions I might answer not need "preachers." Its need is live, in a similar vein to the foregoing. I active, sincere, competent and clean and reducing the whole thing, it is simstand for the HOME CIRCLE. I be speakers, teachers and mediums, and lieve it has been the foundation of much all these have been and are, without of the very best instruction, blessing such schools as the Morris Pratt Instiand phenomena that Spiritualism has tute: and then if one really has a hangiven to the world, and with it, and the kering to "preach," there are plenty of aids which well-written, cheap instruc- theological institutions where this scitions for holding circles and developing ence (?) is taught, without a constant

mediumship, like those of Tuttle, Bach, drain upon the pockets of the Spiritual-Emma Hardinge Britten and Wallis, ists at large, and would-be aspirants to give to the students, classes in psychic our rostrum can study the philosophy, unfoldment and training are no more facts and phenomena of Spiritualism needed now than they were in the penthrough its vast and valuable literature, tecostal days of early Spiritualism and its noble mediumship. through the home circle.

I have only the kindest thought and best wishes for the happiness of every teacher and worker in the Morris Pratt the features of the institution, and a

School, but I do not think the report of the year, with its dozen pupils shows that the college is needed or even wanted by more than a handful of Spirituall ists.

I also believe that any sensitive or clusion and quietude of the home and so he has no right to judge. There is

The question is, can the Spiritualists | There is much talk about the educa afford the expediture necessary to the tion of mediums; we all need it sadly running of a sectarian school to foster | enough! Who does not? But at the the conventional whims of a half-dozen same time is our education to destroy Spiritualists, and this at the cost of the our mediumship? Shall we laugh at care of the aged, sick and needy ones in the trance medium because sometimes our ranks? Emphatically, no. CLARA WATSON.

THE GREAT QUESTION.

Jamestown, N. Y.

Will J. Erwood Presents His Views to Our Readers.

The question raised by the various writers in recent issues of The Progressive Thinker, as to which institution, among those commanding our attention at present, it is the duty of Spiritualists to support, has attracted my attention and interest, as I presume it has that of many others. Whatever the effect upon others, it has caused some matter that has lodged somewhere be. shoulders, and I feel constrained to say "suthin" if you will allow one of the "uneducated" to "speak out in meetin'." I said a single question had attracted my attention, but that would not begin 707 brings us face to face with some "mighty" important matters, and I am glad they have come up, as sooner or later they are bound to come before us. Of course such things naturally bring us in contact with financial matters, ply a question as to whether we have the "cash" to enable us to have what we want, or no.

It seem to me to be a self-evident fact. that, if Spiritualists want to, they can do as much as any other denomination, or organization, if the term suits better, and could successfully finance the National Association, the state associations and our local associations and schools. It would almost seem that many of our Spiritualists are afflicted through the seance-room and especially with paralysis whenever they get a goodly sum of "filthy lucre" in their It is announced from the Whitewater grasp, and are unable to open their hands to let any of it slip out to help the school that a psychic class is one of cause, thereby failing to demonstrate

psychic teacher employed to unfold the amount of Spiritualism, or interest spiritual gifts in the pupils, but I make | in Spiritualism, they have. bold to assert that there is no place so It is necessary for us to look at all

nicely adapted to the unfolding of me- sides of the question raised, that we diumship as the home circle-the se- judge fairly, for surely until one does

there is a "slip" in grammar or rhetoric? Shall we ignore the Indian control who comes to us, and in his peculiar way imparts what information he can to those seeking for light upon this important subject? It was one such who came through one now in spirit life, and opened my eyes to this light, Shall I forget that, and refuse to countenance such another manifestation? Something within me revolts against such procedure. Even the it be the insignificant (?) table-tipping and rap plugs that are used as a means to convey information from those we love who have passed into the other life, shall we turn up our nose, and say we will have none of that? Hardly. A noble little woman who, with her good husband, devotes much of her time to the cause. agitation in the small amount of grey spending time and money, came to my home, and with tears in her eyes asked tween the top of my head and m_v me if I would advise her to stop her work because she had so poor an education? I knew her work; her honesty and nobility, and prayed her to go on and do all she might be allowed to do. Did I do right?

I am afraid we are inclined to become a little harsh sometimes, and I believe it does not pay. We are inclined to forget that each one must pass through an equivalent experience, and because we may have outgrown some things, imagne that all others must do likewise.

Let us not be too hasty. In my estimation, the grandest thing bout our philosophy is that we are alowed to think freely; to investigate all things; to view all sides of the ques-

tion; to grasp all the knowledge we can hold; and above all to remain untrammeled by creedalism.

I think perhaps we are too much divided in our work. Would it not be better if all institutions which have to do with the welfare of Spiritualism in general, were more directly connected with the N. S. A., and financicred by that body, through the assistance of the Spiritualists at large? This is simply a query, and may bring a storm of protest. Some who read these words may think I oppose one thing, some another, but we cannot all see out of the same eyes, and must look at things differently.

Look at it as we may, Spiritualists, it has simply come to this: We must rally around the flag of Spiritualism and do what is best for the good of the cause. There need be no controversy or "feeling" in the matter; no personalities inmedium who wishes to improve in a few congenial souls, and let the teach- no doubt that opinions differ in regard is simply a matter of duty to the cause. dulged in to cause unpleasantness. It It is also a matter that cannot be decided in a moment, and who shall decide what shall be done is a problem I confess I am unable to solve unless the matter be turned over to the N. S. A. and its directors and associates. If it were left to me. I would say we needed first, thorough organization in all branches from local society to National, including lyceums. After we had that we would be in a position to attend to all other things, but without it we will attend to nothing of consequence. Then I would say that all offle cers of our state, National and local ascarry on that work. There is nothing sociations should be business people who understand business operations better than we who are trying to teach and run the business too. My own erperience in an executive position has forced me to this conclusion. Perhaps I am wrong, and perhaps all are not as incompetent in executive positions as I. Yours for the advancement of Spiritualism on all lines that tend to uplift humanity. WILL J. ERWOOD. LaCrosse, Wis.

ties and state associations, and pushing Spiritualism to the front as no one but the recognized head of the National Association and a man of remarkable tact and ability could.

His indomitable will and his sincerity, aye, his love for the cause has made him throw his soul and whole physical force into the work, often to the depletion and almost total collapse of the following manner: latter. "Yes, indeed. It is probable that our

But his great sacrifice was telling upon his nerves and when the sudden shock of the death by accident of his precious little Xilla came his system gave way. His wife was an invalid previous to this, and the shock also increased her chance for transition. With this condition upon them they

were ordered by their physician to retire from active work entirely, and since then have been in seclusion from the spiritual public.

In his letter of declination, published in this paper last week, we read between the lines that although as much interested as ever in the cause, he has sacrificed quite enough as executive head for a thankless people who gave not enough to the support of the cause they claim to cherish.

Mr. Barrett has been a fearless and writer is at! But to thus strongly afhonest officer of the N. S. A., and those who knew him most intimately in this capacity knew him but to love him.

We have always had the very warmest personal feeling for the brother, but | of Spiritualism.

at the same time have advocated the propriety of changing officers of this institution occasionally, for the good of the overworked officer and the overcredulous public.

Now is a good time for casting about for new timber for an executive head for the N.S.A. Who will it be?-Brother Barrett deserves the love and good will of the Spiritualists of the whole country, and for thom as their representative, The Progressive Thinker extends to him their perfect gratitude and wishes for his future good health, prosperity and happiness, and for itself the high esteem this paper

perve to Brother Barrett.

Hot and Cold at the Same Breath. Edgar Saltus, in the Chicago American, has a brief article on what he facetiously calls "The Spook Congress," held in Brooklyn. Having thrown out this sop to the public, that they may be

ignorant and credulous by the mystery

with which they envelop their system.

and the priests give them what they

sure he is not on the "spook" side, and not to be classed with the Spiritualistic crowd, he gives himself away in the

> descendants will look back upon us not as we look back on the monera, but as we do regard the ape. To us the ape is embryonic, rudimentary, absurd. So. no doubt, ages hence shall we appear to future man. By that time spook congresses will not be derided; they will be out of date. For precisely as we have developed certain faculties, so shall humanity to be develop more. Among them clairaudience and clair. voyance, perhaps, for these faculties

are as potential within us as sight and hearing were potential in the monera that could neither see nro hear."

This is a specimen of blowing hot and cold at the same time, and denying and affirming so as to leave the reader bewildered in attempting to find what the

firm that man is endowed with the faculty of spirit-seeing and spirit-hearing is a brave step toward a full reception

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"The Truth Seeker Collection of Forms and Ceremonies for the Use of has ever held, it here offers without ro- Liberals." For sale at this office. Prico 25 cents.

ers weeping in grief that could not be soothed, because hopeless over the eternal punishment of children dying without baptism. As though the sprinkling of an unthinking infant by a minister, would send it from hell to heaven!

Nor can we help thinking what the result would be if a majority of these Presbyterian ministers had voted the other way. Have infants been damned up to the moment of this vote? Are they now saved? Or has the creed been en? The church leaders have contended that the Bible proved this part of their creed. Now they say it does not. If this article has been entirely unsupported, and no one discovered it by the Bible; no one discovered it until they were enlightened by knowledge gained outside the bible, who knows but a little more knowledge will show other arti-

cles of the Confession of Faith as unsupportable and false? The devil has gone to limbo. Hell vanished like a night-mare

ream. Heaven become more inhabitable. Cruelty stricken from the creed. Conduct of life made more than be-

lef. Impelled by the inevitable spirit of name of God, by claiming to believe he

THE SECRET.

fants not a span long!

Softly the little wind goes by, A whisper-nothing more; Some message from the azure sky Brought down to earth's green door. Fragrant and fresh the wonder-word, But what it means, who knows?

Only the butterfly, the bird, The leaf, the grass, and rose. Theirs the divine felicity .----The gift of wisdom rare,-

The melody, the mystery, The secret in the air. -Frank Dempster Sherman.

grammar, rhetoric or deportment can ers be the interested helpers from the to the necessity of a Spiritualist school, do so without the necessity of attending spirit side. If there are dormant natcollege or other public institutions, by ural powers or gifts of mind or spirit, studying, taking observations and train- rest assured that honest effort and pering self along the proper line for un- severance in this line will be rewarded foldment, all the while attracting will- with unfoldment.

ing and able helpers from both sides of life. As for the would-be public work- travel to Whitewater to find a place in ers who are illiterate and glory in their crude mentality, they will not give time or thought to college work; they are too intent on making the dollar, or in try- height of absurdity to think one must ing to build up their evanescent fame to journey to Whitewater to do so. A wrong, and infants been going to heav- care "whether school keeps or not." Much more might be said on this im- Pratt Institute report for funds to keep portant subject, but others will be Moses Hull's Bible Class in existence, heard from and I must not encroach for that is his department in the school. upon their space, nor on the patience of But it may be proclaimed that Bible our long-suffering editor, to whom I am | "exegesis" as taught at Whitewater is indebted for many courtesies.

As to maintaining mediums' homes, I ism. With all due deference to Mr. am in favor of doing for the needy me- Hull's ability as an expounder of the diums all that we possibly can in their Bible, and with equal deference to the time of adversity or encroaching age. whole Hull family as teachers or in-

As I believe in the National government structors, yet Spiritualism would enrecognizing the hardship which the war dure without this school conducted by veterans underwent in defense of the them. Mr. Hull has rendered valuable country and lits needs, and as I do not aid to Bible study in his published think that any pension that goes into works, and let the student equip himthe home of the aged or disabled sol- self or herself with his Encyclopedia dier can be other than well spent, so I of Biblical Spiritualism, let them take believe that every dollar we put out for D. M. Bennett's Interrogatories to Je-

our aged and needy mediums, to add to hovah; W. H. Bach's Big Bible Stories; the age the church is pushed onward! their care and comfort is well spent, Thomas Paine's Age of Reason, and the Let us be thankful that the Presbyte- and that it is the crime of Spiritualists old Bible itself, and they can soon masrian ministers no longer blaspheme the that they do not more generally re-ter its contents sufficiently to use it as spond to the^D call to sustain mediums' a weapon in argument pro or con, for has paved hell with the skulls of in- homes, or to help pension the worthy the sacred (?) word is all-sided. needy mediums who have done so much . The report of Clara Stewart states

for Spiritualism and for humanity. In the same issue of The Progressive students. It would be interesting to

Thinker in which the questions of the know how many there are now. I am editor appear, is a letter from our es- credibly informed that a number of the teemed brother, Moses Hull, in behalf original fifteen have left the school, for of the Morris Pratt College. I do not some reason, not deeming it, worth wonder he is earnest in this matter. I while to continue the course, while do not doubt his heart and soul are in some, at least one or two, have come in the college; he has winced beneath the during the year.

expressions of many of the crude illiter- Now everyone knows that a certain ates who have essayed to give instruc- amount of natural endowment or ability tions from the spirit world. We have on the part of the individual is necesall had to do much wincing in this line sary to success as a public speaker, but also, but it does not alter the fact that the little effort that has been made in those who are the offenders against Spiritualists' training schools in the good English and the rules of rhetoric, past has developed the fact that people are in the main those who hold colleges with not the slightest natural ability,

as many are much opposed to the same. On the other hand many are most emphatically in favor of such an institution. As for the support of indigent mediums, there surely cannot, or should

It is not necessary that one should not be any question as to the propriety of that. Not only is it proper, but prewhich to develop psychic powers. eminently our duty to take care of those who have grown weary and way And then again, does one desire to study the Christian Bible, it is the worn in the strife, while endeavoring to advance the cause of Truth. Therefore, I should say, by all means let them be cared for, and I am glad to see the strong appeal is made in the Morris movement on the part of the N.S.A. to which will redound more to our credit than this, unless it be that we place our workers upon the highest possible plane, and I question if that is of greatnot vital to the perpetuity of Spiritualer moment than the care of the ones who have "paved the way" for us, with their sacrifice and labor.

Next in importance to caring for our indigent workers, comes the lyceum movement. This is a step in the right direction, and will be no end of an educator if rightly carried out. Then comes the establishment of schools, if the Spiritualist world demand strictly Spiritualistic institutions.

that this school started with fifteen do not need Spiritualist training

> schools. There is a good deal to be thought of on both sides.

An Appeal for Help.

To the Spiritualists of the United The lyceum is certainly the founda-States:-Owing to the great desolation tion stone for a finer spiritual move- that prevails here, and in answer to . ment, and I am more than pleased to many letters of inquiry, allow me to say know that an effort is being made to that on account of the awful flood which arouse interest in the same. As for the swept down upon our city, eight thoueducational movement, who does not sand people are homeless, some of them want to see our speakers and mediums losing all they had. The large majoron par with the exponents of all other ity of our Spiritualists were living in philosophies? Surely none can deny the flood district.

that there is need of an elevation of the Any donations sent me will be restandard of workmanship in the spirit cepted for and used to relieve the disual ranks, yet at the same time I would tress of known and avowed Spiritualnot undertake to say positively that we lists. Address

A SCOTT BLEDSOE, President of the Kansas State Spirit ualist Association.

I am inclined to think that the home 1618 West Sixth street, Topeka, Kana circle is a mighty power, and in some

"Meatless Dishes." Very usoful respect preferable to one formed in any public institution, and would want to Price 10 cents.

encourage them as much as possible. "Just How to Wake the Solar Pley-The little insight I have in the spiritual us." By Elizabeth Towne. Valuable philosophy is directly the outcome of for health. - Price 25 cents. "Astral Worship." By J. H. Hill, M. a spiritual home circle.

If I were called upon to give my opin-ID. For sale at this office. Price \$1.

THE FROORESSIVESTRINKSR

Magic, Wilbite and Black.

AGAINST EVIL.

free the state

of supernatural means to produce preternatural results." In comprehension of the way in which such forces act. Theosophy we cannot agree with that definition, because we hold that nothing is supernatural, and that however unusual or curious any phenomenon may be, it happens in obedience to the laws of nature. We perfectly recognize that as yet many things may happen that he cannot explain; but, reason. ing from analogy as well as from direct observation, we feel Inexplicability is due to our ignorance of the laws and not to tains all grades of intelligences, from entities at the level in tion, as it were, by brute force and does that which he wishes any contravention of them. Our knowledge is as yet so very that respect of our animal kingdom, to others who equal or simply through the tremendous force of his unalterable conlimited in so many ways, that it is not in the least remark. even greatly surpass the highest intellectual power of man. viction that it can be done and shall be done. Such magiable that we should now and then come into contact with occurrences that we do not understand. We know only one physical plane; its members, at any rate, never take upon nevolently inclined they may be exceedingly formidable. small fraction of our world-just this lowest physical part of themselves dense physical bodies such as ours. The great They do not need a method by which to gain confidence, they It; and even with that our acquaintance is in reality only majority of those with whom we have to deal possess only appear to possess it in their very nature. very partial and superficial. But the average man is profoundly unconscious of the extent of his ignorance; and so he is shocked and surprised at any manifestation which tran. scends the boundaries of his infinitesimal experience.

With regard to this question of Magic many people will exepathy, Mind-Cure, Mesmerism, Apparitions, and Spiritual. ism; they will say, "Is there any such thing as magic?" There are always to be found those who deny the possibility never seen these things," they say, "and consequently we know that all who have seen them are either fools or knaves, either fraudulent or deluded." It is useless to waste argument upon people whose minds are in so undeveloped a condition as that: it is better to leave them undisturbed to wallow in the self-satisfaction of their own invincible ignorance. They are in the position of the African king who was indignant at the shameless falsehood of the traveler who asserted that in other lands water sometimes became solid. Ice was outside of his experience, and so he denied the possibility of its existence; and just at the same mental level are the people who ignorantly ridicule what they do not understand.

If we wish to try to improve the definition given in the dic. tionary, we may describe magic as the employment of forces as yet not recognized to produce visible results. In very many cases it is the control of such forces by the human will, rather shun than court the presence of man, since his ill- be managed with comparative ease at another. This natu-Once more there are persons who would deny that any forces | regulated emotions, passions, and desires are to them a | rally implies the existence of influences, planetary or othercan be directly controlled by the will, and once more it is simply a question of how much the person happens to know. The inexperienced but conceited man will deny anything and everything; the wiser man who has studied has learnt to be more cautious and so for idle assertion he substitutes inguiry and investigation. The adoption of this latter attitude with regard to the production of physical results by as yet to put these powers at the service of the student of occultunrecognized forces will very speedily show that there are many undoubted instances of this, and that they may be connected by very easy gradations with phenomena which are quite common and readily accepted.

WHITE AND BLACK MAGIC.

If we accept some such definition of Magic as that sugmeant by the adjectives white and black? In this associa. tion they are simply synonymous with good and evil. The recognized forces of nature are no more good and evil in themselves than are the recognized forces of electricity. steam, or gunpowder. All of these things may be employed who employs them. Just as gunpowder may be usefully ap-

SPIRITS AND ANGELS-EVOCATION-TYPES OF MA. effective of the acts of magic. An exceedingly useful and fidence. This is gained in various ways, according to the world. You may remember that in speaking of Buddhism I GICIANS-TALISMANS - SELFISHNESS OF BLACK illuminative article on the subject of thought forms written type to which the mind of the magician belongs. Broadly drew your attention to a manifestation of it which appears in MAGIC-ORIENTAL MAGICIANS-SOME SAFEGUARDS by Mrs. Besant will be found in Lucifer for September, 1896. speaking, we may classify the magicians under four heads, the Pirit Ceremony; and you will see many signs of it in the I should strongly recommend it to the careful study of all though of course in a detailed account we should have to take who are interested in this matter, as the colored illustra- into consideration the various subdivisions and modifica- have obvious relics of it much nearer to us than that, for you The dictionary definition of the word Magic is, "The use tions which are there given will help the inquirer to a ready tions of these.

NATURE SPIRITS AND ANGELS. This evolution does not appear normally to descend to the clans are very few, but they undoubtedly exist; and if not beastral bodies, although certainly some types come down to

human vision. Normally they have no connection whatever source of much disturbance and acute discomfort. Nevertheless now and then exceptional circumstances have brought some of them into direct contact and even friendship with man.

Naturally they possess powers and methods of their own and in many cases they can be either induced or compelled ism. Although they are not as yet individualized, and in that he is absolutely certain that any command pronounced to humanity, yet their intelligence is in many cases quite merely of results which may be produced upon the mental equal to that of man. They seem, however, to have usually and upon the astral planes, but also of quite definite and but little sense of responsibility, and the will is generally visible physical effects. You have only to read ecclesiastical

age man. They can therefore readily be dominated by the cures of physical diseases which have been produced through the decoction is completed. gested above, there arises the further question, what is exercise of mesmeric powers, and can then be employed in just such determined efforts of faith as those to which I have very many ways to carry out the will of the magician. There referred. The authenticated accounts of the cures at Lourdes plied to clear away the rocks which obstruct the channel at used in very many ways by one who understands them. 1 his own will which brings the satisfactory result-not the in- myself have very frequently performed this little ceremony

A Lecture Belivered in Chicago, by C. U. Leadbeater, London, Eng.

WHITE AND BLACK MAGIC- ELEMENTALS-NATURE | thinker is one of the commonest and yet one of the most | effectively, the magician must possess the most perfect con-) ceremonies connected with almost every religion in the accounts given to us of old Egyptian ceremonies. Indeed we

may see them appearing again and again in the ritual of the Christian church. It is well known to all students of practit cal occultism that of all substances water is one of the most First there is a type of man who possesses such iron deter- ensily influenced. It may very readily be induced to absorb We have also to consider another class of entities which mination and such entire confidence in himself and in his influences of this particular type, and will retain this unare very frequently employed in magic; and this time we are power to dominate nature by the mere force of his spirit that impaired for a long period of time. We see a close analogy man knows very few of these laws, and that consequently dealing with real and evolving beings-not merely with tem- he gains his end by the mere determined insistance upon it. to this on the physical plane, for we know that water which porary creations. There is a whole kingdom of vivid life He realizes that his will is the true motive force, and he has stood uncovered in a bedroom during the night is totally which does not belong to our human line of evolution at all, neither knows nor cares through what intermediary agencies unfit for drinking purposes, because it has eagerly absorbed guite certain that the laws themselves are immutable, and but seems to be running parallel with it, and yet to be utilize this will may work. He is careless and may even be quite into itself all the impurities cast off during the night from that whenever anything to us inexplicable is produced, the ing this same world in which we live. This evolution con ignorant as to methods; he simply rides down all opposi the physical bodies of the sleepers. It is found that it may equally readily be charged with magnetism of any type, either for good or evil purposes, as will be seen by the accounts of various mesmeric experiments in almost any of the books devoted to that subject. This fact seems to have been perfectly well known to those who established the ceremonies of the early Christian church. Even at the present day upon entering any Roman Catholic church we find at the door a stoup of holy water as it is called; and it will be observed that the faithful as they enter dip their fingers into selves with its matter, thus bringing themselves nearer to ject with which he is dealing and of the forces which he is this water and make with it the sign of the cross upon their the limit of ordinary human sight. There are vast hosts of employing. He may be called the scientific magician, for foreheads or breasts. If interrogated as to the meaning of these beings, and an almost infinite number of types and he has made a close study of astral and mental physics, he this, they will tell us that it is in order to drive away from press exactly the same doubt as they do with regard to Tel. classes and tribes among them. Broadly speaking, we may knows all about the different types of elemental essence and them evil thoughts or feelings and to purify them for the divide them into two great classes, (A) Nature Spirits or the various classes of Nature Spirits, so that in every case services in which they are about to take part. The ignorant Fairles, and (B) Angels or, as they are called in the East, he is able to use exactly the most appropriate means to ob- and boastful Protestant probably regards this as an instance Devas. This second class begins at a level corresponding tain the result which he desires with the least possible exer. of degrading superstition; but, as usual, that shows only that of anything which is outside their own experience. We have to the human but reaches up to heights far beyond any that tion or difficulty. His thorough familiarity with his subject he knows nothing whatever of the subject. Any student of occultism who will take the trouble to read in the Roman prayer book the office for the making of holy water cannot

> nite magical ceremony. For the purpose of the consecration names at different periods and in various countries. We know exactly at what moment it will be easiest to produce a of holy water the priest is directed to take clean water and read of them as Fairies, Elves, Pixies, Kobolds, Sylphs, certain result, and so they gain what they need with the least clean salt; and he commences operations by a process which is called the exorcising of the salt and the water. For this purpose he has to recite certain forms which, though by

> be merely the creations of popular superstition, and it is no main line of our subject if we were to plunge into that this of the strongest type. He adjures the salt and the water successively in the most determined language, commanding that all evil influences shall be driven out from them and that they shall be left perfectly clean and pure; and as he does this he is directed again and again to lav his hand upon the vessels containing the salt and the water. Evidently the whole ceremony is simply a mesmeric one, and the objectionable influence, if there be any, would be very thoroughly driven out by the time the priest had finished his devotions. Then having purified his elements-having removed from them anything that might be objectionable-he proceeds to magnetize them vigorously for a particular and definite purpose. Once more he recites the most determined adjura-

> tion and is directed again and again as he uses these power ful words to make over the elements with his hand the sign of the cross, holding strongly in the mind the will to bless. This of course means that he is saturating both the salt and that respect correspond rather to the animal kingdom than in that name must be instantly obeyed. I am not speaking the water with his own magnetic influence specially charged and directed by his will for this certain purpose-that wherever this water shall be sprinkled all evil thought or feeling shall be driven away before it. Then with one final effort somewhat less developed with them than it is with the aver- history to come across many kinds of exceedingly wonderful he casts the salt into the water in the form of a cross, and

Now I have no doubt that there are many priests who simply go through all this ceremonial as the merest matter of are very many purposes for which they may be utilized, and in France, and at Knock in Ireland, undoubtedly show that form, without putting any thought or strength into it. But so long as the tasks prescribed to them are within their a great many ills, even of purely physical type, will yield be I also know that there are many others to whom the cerepower they will be faithfully and surely executed. All this fore determined faith. Any man who has in this way ob mony is intensely real-men who do throw very much will no doubt seem strange to many of you, but any student tained sufficient confidence will find his will so much strength and force into their proceedings; and naturally in for good or ill according to the mental attitude of the man of the occult will confirm what I have said here as to the ex- strengthened thereby that he will be able to produce the their case the water is heavily charged with powerful magistence of these beings and the possibility that they can be most unexpected results. It should be remembered that it is netism and a very decided magnetic result is produced. I

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6

ting or Drugging.

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of the eye through this grand discovery, when eminent oculists termed the cases incurable Here are the names and addresses of a few test ases and the names of the diseases cured: Miss Roed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Ohicago, Ill., blindness prevented. A.O. T. Pen-uington, Mass. Bldg., Kansas City, Mo., catar-acts cured. W. W. Lauber, Aledo, Ill., astigunaism oured. R. W. Randall, Chicago, Ill., blindss prevented. W. W. Owen, Adrian, Mo., lindness prevented. General Alex. Hamilton, Carrytown, N. Y., neuralgia of eyes cured. Hundreds of other names can be sent on applition, "Actina" is purely a home treatment nd self-administered by the patient. and is sent in trial, post paid. If you will send your name and address to the New York and London Elecrio Ass'n, Dept.T. 929 Walnut St., Kansas Olty. Mo., you will receive absolutely free a valuable

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LISBETH.

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TYES OF MAGICIANS.

"The second type of man gains the necessary confidence to the etheric part of the physical plane and clothe them to command from his very thorough knowledge of the subbumanity has as yet touched, so that its connection with makes him feel perfectly at home with it and perfectly camagic is naturally of the slightest kind and belongs solely pable of dealing with any possible emergencies which may to one of the classes of which we shall speak presently. The arise. Many such men also make a great study of appropri- fail to be struck with the fact that here is undoubtedly a defi-Nature Spirits have been called by very many different ate times and seasons as well as of appropriate forces; they Gnomes, Salamanders, Undines, Brownies, or "Good People," possible expenditure. This whole question of times and seaand traditions of their occasional appearances exist in every sons and of periodical influences which wax and wane, is one country under heaven. They have usually been supposed to of extreme interest; but it would take us too far from the courtesy they are called prayers, are in reality adjurations doubt true that very much has been said of them which evening; for it would mean the opening up and the review of would not bear scientific investigation. Nevertheless it is the whole question of Astrology. It is sufficient for us for quite true that such an evolution does exist, and that its the moment if we understand that there are times when, and members occasionally, though rarely, manifest themselves to conditions under which, certain efforts can much more easily be made, so that what can be done only with extreme diffiwith humanity or its evolution, and the majority of them culty, or perhaps even cannot be done at all, at one time, may wise, which are acting upon and within our world; and the exhaustive knowledge of all this and of their combinations would naturally be necessary for the worker in practical magic.

> Another type of magician attains the confidence necessary to insure obedience to his commands by means of faith or devotion. He has so firm a faith in his leader or delty,

the entrance of the harbor, or maliciously used by the evildisposed person to destroy the house of his enemy, so may the unrecognized magical forces be employed by wicked men tively and as a matter of course with regard to many things tribute the healing directly to Christ, in whose name it was shielding of his fellows.

Let us see what some of these unrecognized forces are. Last Sunday when I was speaking to you about mesmerism I mentioned the possession by every man of a certain amount of nerve ether and also of a vital finid which flowed along with this nerve ether. Both of these, you will remember, can be projected under the direction of the human will; so in that way mesmerism itself may claim to be a modified kind of magic, since in it these unseen forces are manipulated by ployed for any special piece of work that he may have in the human will, and visible results are undoubtedly broduced thereby. The condition of the subject may be affected to a very considerable extent; not only may all sorts of delusion he produced, but the limbs may be made rigid and insensible to pain and the man may be thrown into a deep trance. So that we may really claim these two forces of vitality and nerve ether as among those which can be employed and have been employed by Magio.

Another great force which is used perhaps more fre quently than any other is that of the Elemental Essence. It will be impossible for me to turn aside from my subject in or-Her to describe fully what Elemental Essence is, since that would require a whole lecture. I can therefore give but the slightest sketch of it now, and refer my hearers to the Theosophical manuals and text books, for fuller information. You will remember that when speaking to you on Reincarnation currents, which can be tapped and brought down to the and on the various bodies of men, I explained how the ego when descending to a new birth drew round himself matter of the various planes, in order that later on he might build whicles corresponding to each of these levels. It must be So that along different lines there is much energy available remembered that all this matter-like that which the ego draws to himself for his own use, and the great sea of matter is available for and readily controllable by the developed this paraphernalia is effective, and that in using it he will from the church in which it is used. which lies outside-is not dead, but instinct with life. This life is essentially divine, for there is no life which is not di. that all around us stand those whom we call the dead-those, wine; but it is nevertheless at a very much earlier stage or that is to say, who have only recently put off their physical evolution than the life which manifests in humanity or in the bodies and are still hovering close about us in their astral animal and vegetable kingdom. We must then recognize that all this matter is charged with a kind of living essence: [or by persuasion, just as those still in the flesh could be; and the study of occultism enables us to distinguish between very many varieties of this strange living essence and to of their action, and of the extent to which their control of learn that the different kinds may be employed for different the astral forces can be brought into play. purposes in magic. The finer and more plastic matter of the astral and mental planes is very readily sensitive to the acthis essence is to a very great extent at the disposal of any- tion and Devocation-of command and of entreaty. one who learns how to use it.

ELEMENTALS, 1-Sometimes we read in Theosophical literature of "Elementals." Properly speaking the word applies only to temporary creations built up by the action of the human will out of this living essence and the matter in which it inheres. sence of which they are composed has an evolution of its own forms, however, may be exceedingly capable and forceful of what has been achieved by this marvelous power.

have myself made a considerable study of this subject,

describe them all we should need many large volumes. Yet great leaders and teachers of the world. It is the trementhe man who wishes to deal fully and efficiently with what dous faith that gives the power: in what or in whom is the is called practical magic must not only be able to recognize immediately upon sight all these thousands of varieties but invoked may not ever be aware of the circumstances; almust also know which of them can most suitably be emhand.

monly employed in any question of magic: but in addition to serves of power of various sorts not yet known to the scienatmospheric pressure; but the scientific man will never be able to use this force, or even to demonstrate its existence,

until he can invent some substance which shall be impervious to ether, so that he can construct a chamber or vessel out of which ether can be pumped, precisely as the air is withdrawn from the reservoir of an air pump. There are methods known to occult science by which this can be done utilized. Then there are also mighty electric and magnetic they waved round their heads swords magnetized for certain idea being that the thoughts and feelings which these surphysical plane by him who understands them: and an enormous amount of energy may be liberated by the mere process of transferring matter from one condition to another. human will. One other point that must not be forgotten is vehicles. They may also be influenced, either mesmerically and very many cases arise in which we have to take account

We may usefully divide the subject of Magic into two great

EVOCATION.

Let us consider the former first. 'Although it may act sense of the word evolving beings. That is to say, the es. work that they have to do. By this perfect magnetic control on that level by means of definite thought, or through the may be gained over any of the classes of Nature Spirits; by services of the Nature Spirits ablding there. If, on the as essence; but the entity temporarily built out of it has no this also the wills of others, whether living or dead, may be other hand, he were dealing with a man whose life was inevolution as an entity, and no power to reincarnate. It may so dominated that they become practically but tools in the tensely emotional, he would find it probably easier to apbe described indeed as consisting for the time of a body and hands of the magicians. Indeed it is scarcely possible to fix a soul, for the matter and its living essence makes a vehicle. the limits of the power of the human will when properly di quently he would send thought forms veiled in astral matter which is energized by the thought which is thrown out; and rected; it is so much more far-reaching than the ordinary or would employ the services of the lower type of Nature the duration of this thought form as a separate entity will man ever supposes, that the results gained by its means ap. Spirits whose bodies are built of the matter of that plane. depend entirely upon the strength of the thought force pear to him astounding and supernatural. The study of this [soon as that force dies away its body of astral or mental meant by the remark that if faith were only sufficient it plane, it might obviously be better to employ the forces and matter infused with elemental essence will disintegrate, and could remove mountains and cast them into the sea; and intelligences which clothe themselves most readily in phys. the essence and matter will simply return to the surrounding oven this oriental description seems scarcely exaggerated atmosphere from which they were drawn. These thought when one examines undoubted and authenticated instances Maile they last; and their employment by the will of the But in order that this mighty engine of the will may work

tervention of the Greater One whose name he speaks. many classes of these Nature Spirits would be to write a been performed by equally earnest men in the name of Lord faith matters but little. The greater person whose name is

faith and will of his follower than by any special effort of his

in the efficacy of certain ceremonies, or of certain formulae. them the occult student has at his command enormous re- For them and in their hands the formulae or the ceremonies undoubtedly are effective; but in most cases it is not because of the entire confidence of the magician that when he emany account of the working of the medieval alchemists, you will see that they certainly had very many of such ceremopurposes; they burnt certain drugs or sprinkled certain escertainly succeed. The man by himself might possibly waver and feel frightened; but with the proper robes and signs and

through without hesitation. . . .

the forces of three levels-the mental, the astral, and the Undoubtedly when all present were thoroughly in earnest etheric physical. All of these can be directed by the human this would be no mere outward sign but would pass on from will, and in using any one of them a man will undoubtedly one to the other an exceedingly strong influence of devotion set in motion certain vibrations in the others also. The sci- and loyalty and would help to confirm within the mind of very much more force and power, and very much more en-

through many different channels, the one great force at the necessary fatigue to himself. Without going into details, it in these days so many people go through them merely as a back of all magic of this type is the human will. By this the is not difficult to see how the man who understands would matter of form and never even think that there may be vitality and the nerve ether can be directed; by this all the make choice of his materials. If he were dealing with a man something real and weighty behind them. In these older varieties of elemental essence may be guided, selected and of great intellectual development and keen receptivity on the days people were not only less skeptical but also less ignor-Such entities are of course only temporary and are in no built into forms either simple or complex according to the mental plane, it would obviously be better to approach him ant and those who arranged the ritual of the church knew. very well what they were doing.

> proach him and to impress him along that line and conse-Again if he were dealing with a man of grossly material ical matter. But in all these cases alike the motive power at the back is simply the indomitable will of the operator. through whatever channels he may find it best to work.

We find abundant traces of this magic of command in the

as a priest of what was called the Ritualistic Section of the and you must therefore pardon me if I appear to speak posi- know quite well that many most earnest Christians would at- Church of England; and I can certainly testify that in my own case I believed vividly in the efficacy of the operation. for selfish purposes, or by the good man for the helping and that for the majority of you would seem questionable or be- performed; but deeper study of the subject will show them and I have no doubt therefore that the water which I magnet. yond human knowledge. To give a full account of all the that cures precisely similar and quite as astonishing have ized was really effective for the purposes intended. Any one who is physically sensitive may easily tell upon entering kind of natural history of the astral plane, and in order to Buddha, or in the name of Krishna, or of any other of the a Catholic church and just touching the holy water with the hand, whether or not the priest who consecrated it put real strength and thought into his work.

Consecrated water is employed in many other of the church's ceremonies. In baptism, for example, the water is though if he does know and does in any way interfere we carefully blessed before the ceremony commences; and even may be sure that it will rather be by the strengthening of the in the services of the Church of England you will still find traces of this, for the priest prays that the water shall be The forces to which I have referred are those most com- own power. Yet another class consists of those who believe sanctified to the mystical washing away of sin, and as he utters these words it is usual for him to make the sign of the cross in the water which is to be employed. It will be remembered also that churches and burial grounds are espetific world. There is an etheric pressure, just as there is an of any inherent virtue which the forms possess, but because cially consecrated or set apart for a holy purpose and there also a special effort is made to scatter good influences so that ploys them the result must inevitably ensue. If you read all who enter shall thereby be brought into a proper and devotional frame of mind. Almost every object utilized in the service of the church was originally consecrated in the same nies, and that the majority of them would have considered manner; the vessels of the altar, the vestments of the priest, themselves incapable of obtaining their results without the the bells, the incense-all had their special services of blesssurroundings to which they were accustomed. They wore ing. In the case of the bells they were permeated with cerand so a tremendous etheric pressure can be reined in and robes of certain types, they used certain Kabalistic figures, tain rates of vibration and a certain type of magnetism, the

gested should be spread abroad wherever the sound of the sences. Now it is quite true that some of these things have bells traveled-a perfectly scientific idea from the point of a certain potency of their own, but in the vast majority of view of the higher occult physics. In the same way the incases all that they do is to give perfect confidence to the per- cense was especially blessed, in order that this blessing former and so to strengthen his will to the requisite point. might be showered wherever its perfume penetrated, and in nature for the man who knows how to use it: and all of it He has been told by his teachers or his scriptures that all that its scent might drive away all evil thoughts or influences

> Mesmeric influence is again evident in the ceremony of the ordination of priests; for it will be remembered that not weapons he feels so certain of success that he goes straight only does the bishop lay his hands upon the head of the candidate, but all the priests who are present also converge A magician of any one of these types has at his disposal their forces upon him and lay their hands upon his head also.

entific magician will of course choose among these, and so the newly ordained priest the confidence as to the powers parts, according to the methods which it employs; and we will save himself much exertion. Along the other lines it is which had been given to him. The student of occultism cantion of the human will; so that the living force contained in may characterize these respectively as methods of Evoca- probable that the performer nearly always sets in motion not but see that all these are manifestiv survivals from a time when practical magic was thoroughly understood in the ergy than is at all necessary, for the object in hand; never- church. There is hardly a single ceremony among those theless he also attains his results, though it may be at the ex- used either in the Greek, Roman, or the Anglican churches penditure of a great deal of superfluous disturbance and un. which has not behind it some true occult significance, though

TALISMANS.

This leads us to consider the question of talismans. There used to be a universal belief that a jewel or almost any object might be charged mesmerically with good or evil influences; and though this idea would in modern days be regarded as a mere superstition, it is nevertheless an undoubted fact that such influence may be stored in a physical ob, which is its ensouling principle and holds it together. As subject brings one gradually to the realization of what was type, one who had dipped very deeply into the physical ject, and may remain there for a very long period of time. A man can undoubtedly pour his influence into such an object, so that this definite rate of vibration will radiate from it precisely as light radiates out from the sun. Naturally the influence put into such an object might be either good or evil, helpful or harmful. In very many cases such magnetic ac-

(Continued on seventh page.)

This work by Carrie E. S. Twing is exceptionally interesting. She wall says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is tateresting, fascinating, and instructive. Price \$1.00.

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"Schopenhauor is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by ob-servation, and to interpret the world as it is; and whatever view he takes, be is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any coun-try, and impossible in that of Germany."-

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. GENERAL SURVEY .. THE SPIRITUALISTIC FIELD-ITS WORKERS,

DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .-- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS .- Bear in mind that items for | a few remarks and messages. Miss the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will less; otherwise many items would be hall. crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer! It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

W. F. Jamieson is engaged to give his lecture, "The Good Features of Modern Spiritualism from an Agnostic's Viewpoint," at Lily Dale, N. Y., camp-meet-

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

day in the week to spiritual truth, and no better place can be found to hear and enjoy these precious truths. All are made welcome."

H. F. Coates writes: "I wish to announce that our meetings will be held as usual through the summer months, at 3 and 8 p. m., at Kenwood Hall, 4308 names of twenty-five spirits and many Cottage Grove avenue. Our attendance is very good and an unusual amount of interest is manifested which leads me to think that our cause is growing. Sunday evening, June 7, we had present Mrs. Anna L. Gillespie, and Mrs. Cutter, who followed Dr. Hewitt's lecture with

Williams recited a very beautiful poem, Our aim is to supply the platform with the best talent and feel the public will generally have to be abridged more or not be disappointed in visiting our

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn (Mass.) Spiritualists Association opened meetings for the summer season at Unity camp, Saugus Center, on Sunday, June 7. Very large audiences were in attendance, taxing the electric cars to their utmost carrying capacity. A very eloquent address was delivered by Elizabeth Harlow. Others participating were Mrs. Ida Pye, Mrs. Dr. Chase, Mrs. Albert Lewis, Mrs. Maude Litch, Mr. A. T. Hill and Mrs. Melinda Johnson, vocal soloist. Dr. Alex Caird, president of the society. presided in his usual graceful manner. A very enjoyable feature of these meetings is the song service under the direction of Harry C. Chase, pianist, with W. H. Thomas, cornetist. These meetings cal paper. Though gone from our midst will be held every Sunday during the her good works will follow her, and summer and are free to the public. messages of love, unsurpassed in their Good talent will be present at each meeting. Sunday, June 21, Miss Susie C. Clark will deliver an address, and June 28, Mrs. May S. Pepper will be present. The Ladies Social Union, Mrs. Dr. Caird, president, hold a test seance in the grove every Wednesday afternoon.'

When writing for this paper use a pen or typewriter. TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Dr. J. C. Phillips writes from Mt. Pleasant Park, Iowa: "Will write a word about our beautiful park which never looked nicer than at present. C. W. Stewart, one of our oldest and most radical speakers, with Mr. and Mrs. Folsom, came last week from St. Louis, and are now located on the park. Last Sunday Brother Stewart at 2:30 in our navilion,, gave a lecture on 'The Philosophy of Spiritualism,' and I must say I never heard a more philosophical and scientific discourse than the one given. At the conclusion of lecture Mrs. Josie Folsom was blindfolded with a heavy bandage, and taking her seat on the platform, about thirty-five cards with the names of the spirit friends of those present were placed upon the table in front of the medlum. She gave the things in connection with the cards, and then told who the card belonged to. I think she is a very fine psychic, and so far as I can learn gave universal satisfaction to all present. In the evening the new-comers attended the Philosophical Society's meeting down in the city. J. H. Bailey presided at the afternoon meeting and the writer sang from C. P.

Longley's Echoes." Nellie Bandle writes from Chardon, Ohio: "Dr. Nellie C. Mosier, Kent, Ohio, whose name is so familiar to unlimited numbers, passed over to the Summer Land, June 3, after undergoing a surgical operation for removal of tumor. She rallied for a brief period to recognize loving friends by her side. She had been a sufferer for years, but her energy and heart-work carried her many times beyond her strength. She laid down her life work at Buffalo, April 30, loved by all with whom she came in contact. She leaves a large circle to mourn her loss, a husband and two sons in her immediate family. One dying request was through the columns of the press to contradict the statement that she had received financial assistance from either State or National Association, as had been published by some lo-

Always five your full name and ad. dress when sending in items and communications for publication, otherwise they will find their way to the waste | working very hard upon the program oasket.

lecture, a number of tests were given and recognized." Mrs. Demorest's address for the month is No. 15 No. 1h Fourth street, Reading, Pa.

Rays of light emanating from the luman body and visible to the eyes of some of the lower animals form the in-

teresting scientific discovery announced as having; been made by Prof. A. W. Goodspeed of the Randall Morgan laboratory of physics of the University of Pennsylvania. Divested of its technical terms, the discovery of Prof. Good-

speed means that the rays of light shed from a living human body may have sufficient intensity, although invisible to the human eye, to produce a picture on glorious camps yet." a plate properly sensitized and in a

room pitch dark.

The Chicago Record-Herald says: "Almost everyone at some time investigates what is known as American Spiritualism. That some people believe they can communicate with their loved ones in the other world is a well-known fact, but the fact of that belief is no ground for the seting aside of a person's wishes in his last will and testament." This comment was made by Surrogate Thomas in admitting to probate the will of Mrs. A. D. Thompson, who left the bulk of her estate to Jo-

seph H. Mahan, a protege of her husband. Her relatives contested the will on the ground that she was under the influence of Spiritualists and not of sound mind.'

Hugh J. Cannot, superintendent of the Mormon Missions in Germany, his wife, his secretary and his assistant secretary were ordered by the police to leave Prussian territory. Similar orders were served by the local authorities on eighty-six other missionaries in Prussia, under the decision of the government, as recently cabled, to expel them all.

The Chicago American says: "How the fascination of love letters may allure two women into marrying the same " Statist man and may exercise such a spell upon them that they try to deceive each other under the guise of friendship into believing that it is not true, and even deny the fact to the parents of the husband, was part of the testimony submitted in the case in which Miss Elsie Patterson, 1519 Wilson avenue, has just secured a divorce from Bert Alvin Chambeau, also known as David Strang. This strange facility of the pen won not

Mrg. Essle Ashby writes from Los Angeles, Cal.; "The board of managera of the camp-meeting association is August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich. for its next camp-meeting. We have had to secure new grounds (an improve-

ment on the old) which has been somewhat of a drawback. The grounds are located about two and one-half miles further out than Sycamore grove was; are about midway between Los Angeles

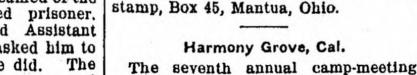
and Pasadena; on two street car lines of 5-cent fare each. We have engaged a number of speakers, such as Moses and Mattle Hull, John W. Ring, of Texas, Mrs. Maud von Frietag and others. We expect to have one of the best camp-meetings yet held in Los Angeles. Last year's camp went behind over \$200, but I am thankful to say the new

board this year intends to clear this debt before we open our camp. We are all looking forward to one of the most

A news item in the Chicago Examiner tells of a remarkable occurrence: John

Ross, a burglar, escaped from the bridewell, one evening while the prisoners at Maple Dell, commencing July 25 and were washing their hands and faces beclosing August 30. Lucy King, correfore supper. That night John Straka. sponding secretary. Address a guard at the bridewell, dreamed of the hiding place of the escaped prisoner. Superintendent Sloan and Assistant

Superintendent O'Connell asked him to relate his dream, which he did. The three men then went to the barn and found Ross. Straka has been made the official dreamer of the institution.



opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Grand Lodge, Mich.

This camp opens July 26 and closes

Lake Helen Camp, Florida.

The Southern Cassadaga Camp-meet

ng will convene the first of February

and will close the middle of March

For information and programmes, ad-

Saugus Center, Mass.

gus Center, Mass. Mrs. A. A. Averill,

The Onset Camp.

.Opens July 12 and closes August 30.

Maple Dell Park, Ohio.

Science Union will hold a camp session

The American Spiritual Religious and

with

secretary, Willoughby, Ohio.

42 Smith street, Lynn, Mass.

Camp-meeting at Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant. Mass.

This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Boston.

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SOLENCE.

dress Mrs. J. D. Palmer, corresponding STUDIES IN THE OUTLYING FIELDS OF PSYCHIG SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents. RELIGION OF MAN AND ETHICS OF SCI-The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Sau-ENGE.

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ZELMA THE MYSTIC, or White Magto Black.

SPIRITUAL SONGSTER.

By Mattie E. Hull. Thirty-eight of Mrs. Hull's



ing, Aug. 20. He will also give daily instruction for a week in his new system, Science-English. Mrs. Jamieson will be there as a healer.

Dr. J. H. Randall has removed to 1142 Washington Boulevard, where he can be addressed for engagements in or out of the city.

E. J. Schellhous writes: "It may be interesting to your many readers to know that the seances of the Star Circle for the production of matter for the Magazine are ready to begin. An enterprise of unique character, and carried on after the manner of the production of the books, Rending the Vail, Beyond the Vail, and the third book soon to be published. Mr. Aber's address is 3422 East Tenth street, Kansas City, Mo. All letters addressed to him will receive prompt attention. Other seances for visitors will be held each week."

Prof. LaLonde writes: "The Christian Spiritual Union Church holds its meetings ever Sunday evening in Ericson's hall, 6155 Wentworth avenue, and has fine audiences, Mrs. L. J. Vaughn is our pastor and test medium. Our platform is free for all good workers. The music is conducted by Prof G. LaLonde. We had with us June 7, Mrs. J. Lindsey, of Grand Rapids, Mich., an old and tried worker in the field of Spiritualism. She will remain with us until June 15, We hope to have her with us again soon. Mrs. L. J. Vaughn is an inspirational speaker and test medium. She is located at 6750 Wentworth avenue."

M. F. Hammond, lately from the East is now temporarily stopping in Chicago, and has been lecturing for the Progressive Society of Spiritualists on the North Side. Mr. Hammond is well and favorably know in the West, and will answer calls to lecture and attend funerals. He would like engagements at the various camps. He can be addressed at present in care of The Progressive Thinker.

Mrs. Alice Baker writes from Cleveland, Ohio: "The Church of the Soul, 221 Superior street, closed its meetings, May 31, until after the warm weather, after a very successful season's work, with Mrs. Alice Baker as pastor. Mrs. Baker is still confined to home (or near home) work, on account of the long and severe illness of her mother. She. is will never be any better in the body. Mrs. Baker's home address is the Devonshire, Brownell street, Suite 5. She will officiate at funerals, perform marriage ceremonies, or answer calls for lectures and give spirit messages. within short distances of Cleveland."

The Daily Republic of Baraboo, Wis. says: "Mrs. Richmond addressed a good and highly appreciative audience last night on the subject of their own choice, what is True Spiritualism, and How Does It Benefit Mankind?' This was selected from a large number proposed but these also received brief and admirable treatment. Of her whole address it might justly be said that its clear presentation, its logic and literary finish, as well as its high spiritual appeal would have reflected great credit on a devout scholar, who had devoted months to its preparation. She will speak again Wednesday night at the same place. These are rare opportunities. Mrs. R. Scott writes from Toronto, Canada: "For the past three months, Mrs. M. C. Rynex, of Michigan, has been holding a successful series of meetings in Occident Hall at Queen and Bathhurst, Toronto. She is a lady of rare dignity and sweetness of manner and has impressed all thoughtful hearers with the sincerity of her character and the genuineness of her tests. She expects to remain until July, when she will go to that Mecca of Spiritualism, Lily Dale, and remain there for the season. Mrs. Rynex has done some wonderful things since she came to Toronto, among other things, and perhaps the most wonderful, being to direct Mrs. Deacon, whose husband is a well-known butcher in the city, to a cachet of treasure, made in England many years ago, on property to which Mrs. Deacon is heir. The amount is still unknown as Mrs. Deacon has not yet returned to Canada, but her letters state that the message coming through the lips of Mrs. Rynex has been verified in every particular. Canada is a good field for Hall the crowds continue to come to hear spiritual truths as expounded by well known speakers, while many are attracted by the wonderful psychic phenomena by the best mediums in the city. Demonstrations are given that should convince the most skeptical. Special music has been secured and some of the finest artists in the city have donated their services to delight the audience. Everybody should devote at least one ! ings.

The Paw Paw Valley Spiritual Association will hold a meeting at Lake Cora, Sunday, June 28. There will be speaking at 10:30 and 2 p. m., by Dr. P. T. Johnston, of Battle Creek, and others are expected to take part in the meeting. The singing will be under the direction of Minnie Reid Marvin, of Lansing. Everybody invited to come. A 10-cent fee will be charged at the gate. M. L. O'Dell, president; E. C. Towers, vice-president; S. Hunter, secretary.

June 9, at the residence of the bride's parents, 7343 Vincennes Road, Chicago, was celebrated the wedding of Mr. Earl J. Dunn and Miss Georgia M. Walker, in the presence of a large number of relatives and friends, Dr. J. O. M. Hewitt officiating. The ceremony was neat and simple, but beautiful in arrangement and home decorations, and all was such as was befitting a Spiritualistic wedding. Parents, bride and groom, and most of the party present have long been Spiritualists and no effort was spared to make the occasion worthy of our faith. May the young couple be blest and guided by the risen host.

Mrs. Jennie C. Titus writes from Pittsburg, Pa.: "Mrs. R. W. Barton, of Rochester, N. Y., has just closed a three weeks' engagement with the First Spiritualist church. While here she made many friends and her tests and lectures were very convincing. She is serving the First Spiritual Church of Williamsport for June and July, and can be addressed at 307 Centre street, for engagements for the fall work."

Titus Merritt writes from New York: "The First Association of Spiritualists, also the Spiritual and Ethical Society, closed their meetings for the summer, May 31. The former has been very successful under the leadership of the well-known psychometrist and clairvoyant medium, Miss Margaret Gaule, of perfectly helpless and very weak and No. 2 W. 98th street, this city. The latter also eminently successful with Mrs. Helen T. Brigham, the gifted inspirational speaker and poetical improvisator, well known wherever Anglo-Saxon (American rather) predominate. Miss agencies have been put to wrong pur-Gaule proposes to continue meeting at pose." the Tuxedo the Sundays of June. The

one held on the 7th inst. was well attended, assisted by Mrs. Brigham. The expression of the audience as they made their exit indicated that they since the last convention, and as Dr. E. liked that method of conducting meetings, that is, a short, concise address, followed by psycho-clairvoyant delineation (usually called tests). I am proud of the many able competent speakers and mediums in our ranks, but what would they amount to without good listeners and workers and the spiritual press to shed the light?" E. R. Keech writes from Rockford. Mich.: "The Rockford Religio Philosophical Society had a very pleasant all the truths of the universe and how meeting, May 31, with D. A. Herrick delightful it would be if all people could speaker, and Mrs. Belle Fuller, messages, both of Grand Rapids. Mrs. Sheets not being well enough to fill the engagement. There was about \$150 subscribed on the debt of \$400 incurred in remodeling their hall. For this the society feels very grateful." Alice St. Cyr writes from Springfield, Mass.: "In the thriving little city of Springfield, Mass.; there is a society known as the First Church of Progressive Spiritualists, that has a large body of earnest and enthusiastic workers. Its hall is located in the most central part of the city, and is known as Foot's Hall. I wish to make special mention of the Ladies' Ald which is a part of this society. Nearly every Wednesday afternoon you will find the ladies at the hall, not only working, preparing she said: It was woman who believed in the Wednesday evening supper, which is served from 5:30 to 7:30 o'clock, but | Him, who followed Him and who was providing the provisions, laboring har- | the last at the cross and the first at the moniously together. A great deal of tomb. The women of the world have credit must be given to our speaker, Mr. | never been responsible for the awful Ralph Chester, of Calcutta, India, who | wars that have devastated the country. has done so much for Spiritualism here, They have ever stood for peace. To for under his ministrations our society | the women the world is largely indebt-Spiritualists, and we hope Mrs. Rynex is flourishing. Starting with a few ed for some of the most progressive members we have made rapid progress. movements. They have ever been the Dr. Beverly writes: "At Lakeside In the way of membership, and the lec- allies of men in their high endeavors to tures are attended by the best people of lift the world to a higher level. In the Springfield, for Mr. Chester's work is realm of spirit they have been susceptabove the ordinary. His platform tests ible to the best impulses and have are very remarkable. He was lately striven to make the world better. Mrs. presented with a handsome gold watch | Demorest made a strong plea for wo-

accuracy, will never be forgotten."

Mrs. S. Garber writes from Des Moines, Iowa: "The first milestone of our society has been reached. We held our first annual convention and the election of officers. June 7. The following officers were elected: Thomas Mc-Clure, president; S. A. Garber, vicepresident; E. L. Crosby, secretary; Mrs. S. A. Garber, treasurer; H. Malcolm, James Wellchell, Mrs. Lizzie Merrill, trustees. The society is in a very flourishing condition. We have about 70 members, with an average attendance pany." of 40. We have quite a number of investigators among the students of Still College of Osteopaths, together with many visiting strangers. We start on our new year with courage and enthusiasm, feeling that we are backed by a force stronger than anything on the material side of life.'

Mrs. S. Parkinson writes from San Francisco, Cal.: "As a reader of your most interesting paper, I feel in justice to one (I might say two) of the most energetic, capable and instructive mediums we have had in San Francisco for some time. I refer to Dr. L. H. Freedman, the renowned Australian healer. His wife is a talented message medium. Dr. Freedman and his wife have ministered to large audiences for the past three Sundays, in Odd Fellows' Hall, Market street. The Doctor is a practical speaker, and one who greatly interests investigators. The audiences are charmed with his beautiful voice. Mrs. Freedman is an excellent accompanist. The Doctor informs me that he and his wife contemplate visiting Eng-

land in the near future. The societies in that country would do well to engage the services of these mediums. They leave for the eastern camps, July 1." Prof. J. Stanley Grimes says: "Dowleism is impudence mixed with hypnotism. Dowie is not even clever among intelligent persons; he is simply a big man among those who are not overbright, who have been hypnotized by him. Christian Science indicates a diseased brain to a greater or less extent. Man must have a religion and he will hunt for something which satisfies his mind. Persons of a certain type have become advocates of Christian Science. The time will come when every minister will be a student of hypnotism. There is nothing dishonorable in its use, because it is an agency which has been given us for good use. Other

The Syracuse (N. Y.) Journal says: "The Spiritualists in session in Empire hall say they are greatly encouraged over the work and growth of the order F. Butterfield, the local clairvoyant, expressed it to-day, he had hopes of edu- | citement has been aroused by her latest cating every Syracusan as a Spiritual- discovery. While operating in a trance ist, but because of advancing age he fears he will be obliged to trust it to some younger person. 'Syracuse is becoming Spiritualized whether it wants to or not,' said the Doctor in addressing the sixth annual convention of the New York State Association of Spiritualists. 'A Spiritualist is one who has tasted of enjoy this. The voice to me is becoming uncertain. I can't talk to him as I did three years ago, but I am glad, however, to know that my time on this earth is short.' 'the Doctor was heartily applauded for his remarks and was referred to as one of the best believers in the faith in the association." The Reading (Pa.) Eagle says: "Mrs. E. J. Demorest addressed a good-sized audience at the Spiritualistic meeting in Reifsnyder's hall, Sunday evening. The meeting opened with the singing of 'America.' The topic for discussion was the clairvoyant herself." 'The Saviors of Humanity.' These Mrs. Demorest characterized as the persons who lived with the best end of the race in view She paid a high tribute to the work of woman along this line. In part nue, Jamestown N. Y. the Christ. She it was who trusted in ive in the work in California. been ongaged and noted mediums repre fob set with a diamond. The presenta- man suffrage and gave a number of il- ent slate writer, and test medium. Mrs. tion was made by E. A. Merchant in be- lustrations in support of her conten- Lillian Nagle has been engaged as one half of a man who has been attending | tion. She then referred at some length | of the platform test mediums. For full the meetings and who says he was to the spiritual influences that were at particulars address the manager. Henry greatly benefited by one of the read- work in the world guiding men and wo- B. Allen, Eins Clarke county, Washingmash to better things Following the ton

only Miss Patterson and Miss M. E. Murphy, of Philadelphia, but, it is said, a third woman as well And all of them for a long time kept up the deception, although each of them knew it was being practiced to her own detriment. The letters were part of the evidence. Chambeau, the possessor of this alleged hypnotic power, is a self-styled literary man and actor. Miss Patterson, who has

just been given a decree, was formerly a member of the Dearborn Stock Com-

The Chicago Inter-Ocean says: "Jo-The Island Lake Camp Association seph Bard for twenty years has lived the life of a hermit in a tiny hut in South Chicago, because he is afraid of the month of August. Correspondence evil spirits. Yesterday, when he learned of a threatened change in the ownership of property at Seventy-first | tary, 850 Grand River avenue, Detroit, street and Bond avenue, where his Mich.

home is situated, he explained in awestricken whispers the nature of this fear.'Ever, since I have lived here I have longed to be neighborly with the people

around me, but the devil has warned me not to. When I permit any one to encroach on my solitude he appears to me in various forms and tortures me as a penalty for my disobedience. Now. then, I am to lose my property, and he has again let me know his displeasure. Last night he appeared to me in the

form of a beautiful young girl-one of his favorite disguises. The night before I recognized him in the ghost of Grover Cleveland, and the night before that as William J Bryan. Again and again he warned me that if I permitted anyone to drive me from my home I mad to think of what may happen.' Ar- | egon City, Oregon.

rangements have been made by residents of South Chicago to humor Bard's strange mania, and secure for him a title to the land on which his dwellingmeasuring only 12 by 5 feet, is situated. Bard is 70 years old. He has wealthy relatives living in Kenwood, but has refused their invitation to make his home with them.

The Times, of Hamilton, Canada, says: "Chatham, June 1.- A very interesting story comes from Raleigh. It seems that for some time past a young | Rockland, Me. woman, alleging herself to be a clairvoyant, possessed of all the occult accomplishments of second sight, has been operating in this districa. The young woman, who, rumor says, is not unprepossessing in appearance, claims to be able to locate oil, minerals, water

and gas. Her mode of operation is to pass into a state of trance, and when in this condition it is said she can speak intelligently in any language. The powers of the clairvoyant were first enlisted

LIST OF CAMP-MEETINGS

Send in Your Dates and Name of Secretary at Once.

> Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and

also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or

Now is the time to extend the circula tion of The Progressive Thinker. It desires to announce that the season of will contain Occult and Spiritualistic 1903 opens July 23, extending through news with which every one should be familiar. No other paper published on solicited with a few more good phenomthis earth contains such a vast amount enal mediums. H. R. LaGrange, secreof matter so well adapted to enrich the mind. Send in a subscription now.

Lake Brady, Ohio. Lake Brady camp opens July 5 and

The Philosophy of Individual Life, Based closes August 30. A. G. Keck, secre-As taught by modern masters of law. By Flor-ence Huntley. An exceedingly interesting and tary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Camp-meeting in Oregon.

open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

Forest Home, Mich.

The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and Box 69.

Ottawa Camp, Kansas.

This camp opens July 30, and closes August 9. For full particulars address Scientifically Examined and W. Henderson, Lawrence, Kansas by oil speculators, but considerable ex Carefully Described. The Waukesha Camp, Wis. BY C. W. LEADBEATER. on Thursday, she suddenly broke forth: This camp opens July 17 and closes 'There are jewels on the bank. I can August 17. For full particulars address see them. They were put there by the the secretary, Will J. Erwood, No. 1334 A Volume of 500 large pages, treating very nterestingly if Life, Death and Immortality, Indians. We will proceed to the wig- Pine street, La Crosse, Wis., or Clara Clairvoyance, Spirit Phenomena, Etc. as viewed by an acknowledged and cultivated exponent of Theosophy. Price. \$1.50. wam and search for them.' Chanting L. Stewart, president, Whitewater, Wis. weird Indian songs, the young woman led the way to a spot on the farm of Ottawa, Kans. Oliver Bailey, where she indicated the THE DESGENT OF MAN. This camp opens July 30 and contreasure was to be hidden. This sec-By Charles Darwin. Cloth. gilt top, 75 cents. On its appearance it aroused at once a storm of tinues to August 9. For full particulars tion was formerly owned by George Jamingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works. cobs, who kept a store and distillery in address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secthe early days before the rebellion. retary, Carbondale, Kansas. Digging operations were commenced on the spot indicated, and yesterday the diggers came upon three coins of strange inscription, and dated 1617. The Religion of Science. Wonewoc, Wis. By Dr. Paul Carus. Ver thoughtful and in-teresting. Price, 25 cents. The Wonewoc camp opens this year These coins are held by the owner, and on August 13 and continues to the 30th excavating operations are proceeding. of that month. Address for particulars, Selections from the con-TALMUD Selections from the con-tents of that ancient book, its commentaries, The affair is causing considerable . ex- Miss Gertrude Spooner, Secretary, citement and argument. Some profess Wonewoc, Wis. teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang. 859 pp. Price, cloth, \$1 25 cents. faith in the story, while others are skep-Reed's Lake, Grand Rapids, Mich. tical, and even go so far as to allege that the coins were secreted there by The West Michigan Spiritualist Association will hold its meeting this year A GREAT BOOK. at Grand Rapids, at its grounds, at E. W. Sprague and wife, missionaries Reed's Lake, known as the "Pioneer Asfor the N. S. A. have a little time in July that is not , yet taken. Address sembly Grounds." Meeting opens July them at their home, 618 Newland ave-4, and closes August 30. For full par-THE HULL-JAMIESON DEBATE. ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, Mr. and Mrs. S. D. Dye, of Los An-geles, Cal., came to the city last week, One of Unflagging Interest Throughout Truths, Grand Rapids, Mich. -It should Be in the Hands of and will remain here for a short time. Every Spiritualist and Winfield Camp, Kansas. Mrs. Dye is well and facvorably known Freethinker. as a magnetic healer, of remarkable This camp will be held in Island Park, powers. Mr. Dye has always been act-Winfield, Kansas, commencing July 8, and closing July 13. For full particu-This book, containing nearly 500 lars write to Mrs. Maud K. Gates, corclosely printed pages, should have a The Spiritualists of Clarke county, therein: ner Second and Indiana streets, High-Washington, will hold their second anmillion circulation. Price \$1. It is land Park, Winfield. Kansas. nual camp-meeting at Etna, Clarke chockful of rapid-firing ideas, and is the county, Washington, from August 9 to ablest debate, on both sides, ever pub-Marshalltown. lows. 31 inclusive. First-class speakers have lished, Send for it. This camp begins August 23 and ends September 13. For full particulars adsenting nearly all phases of medium-THE GOLDEN ECHOES: dress E. M. Vail, president, Marshallship will be present, among whom is Edward Earle, the wonderful independ- town, Iowa. A New Book of Inspirational Franklin, Neb. Words and Music. This camp commences July 17, and For the use of meetings, lycenms and home, by S. W. Tucker. These beautiful songs have already com-forted many broken hearts, and it is hoped that they may be heard in every land. Frice ifor \$1.00 per des-on. For sale of this office. continues until August 2. For full partioulars address D. L. Haines, secretary, Franklin, Neg.

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Progressive Thinker.

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Man and the By Rev. Arthur Chambers, COSMIAN HYMN BOOK Spipit World Associate of King's College. for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.10. closes August 23. Write to Mrs. Ruth A collection of original and selected Hymns Eastman, secretary, Mancelona, Mich., or Liberal and Ethical Societies, for Schools and the Home. Compiled by I. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free THE OTHER SIDE OF DEATH from all sectarianism. Price. 50 cents. THE SPIRITUAL ALPS And How We Ascend Them. How to reach that slittude where spirit is supreme and all things are subject to it. By Moses Hull. Price in cloth. 40 cents; paper 25 cts. For sale at this office. What All the World's a-Seeking. RALPH WALDO TRINE. Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page. The above books are beautifully bound in gray-grosn raised cloth, stamped in deep old-green and gold, with gitt top. Price, \$1.25. For sale at this office. PROGRESSION Or How a Spirit Ad-The evolution of Man. By Michael Faradays Price. 15c. Talleurand's Letter to the Pope This work will be found especially interesting to all who would desire to make a study of Ro-manism and the Bible. The historic facts stated, and the keen, scathing review of Romisis ideas and practices should be read by all. Price "AS IT IS TO BE." A VERY SUGGESTIVE WORK It Beams With Spiritual This is a beautiful book, by Cora Lynn Daniels, and it scintillates withgrand spiritual thought. An idea of: this work can be obtained by reading the titles of a few of the chapters The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man: The Drama; A Day in Heaven, Price \$1. For sale at this office. Psychopathy, or Spirit Healing, A series of lessons on the relations of the spirit to its own organism, and the inter-relation of human beings with reference to bealth, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price, \$1.50.

16th conturies for the promulgation of Chris-tianity, with pictorial illustrations. By Geerge E. Macdonald. Price, 10 cents. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spirknow he means it, and it is driving me address the president, Geo. Lazalle, Or-

would suffer eternal punishment. I itualist Association. For particulars,

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will

president are incomplete. Island Lake, Mich.

MAGIG, WHITE AND BLAGK.

(Continued from fifth page.)

larger scale and is carried into very much greater detail. No one can doubt that he who really and honestly carries out all tion resembles that of a cordial-that is to say that it is these directions must be very deeply and constantly affected highly stimulant; in other cases it is arranged for the special by it. purpose of calming and soothing the subject so that he may We shall observe that although the invocatory magician is overcome his fears or his agitation. Such a talisman may much more limited in his field of action that the one who probe magnetized, for example, with the special object of ceeds to command, he has nevertheless the choice of several strengthening a man to resist a certain temptation-say classes of entities to whom his appeal can be directed. He that towards sensuality; and there is no doubt whatever that may beg belp, for example, from Angels, from Nature Spirwhen properly charged it would have a very powerful influ- its, or from the dead. We know how frequently and how ence in the direction intended. Here we have at once the readily our Roman Catholic friends invoke help from the guardian angels whem they believe to be always about them. philosophy of relics. Every one of us has his especial rates of mental and astral vibration, and any object which has | That is undoubtedly an effort at invocatory magic, and it may been long in contact with us will be permeated with these in many cases obtain a definite response; although whether rates of vibration, and capable of radiating them in turn, or it does so or not, at any rate a result is produced by the conof communicating them with especial energy to any other fidence of the one who offers the prayer in the efficacy of his person who may wear the object or bring it into close consupplication. That is the good side of such magic; but it has , tact with himself. Anything therefore which has been in always a very real and very serious evil side. We shall find that showing itself with painful prominence in the Voodoo close contact with some great saint or some especially develor Obeah ceremonies of the negroes. In these the magicians oped person will bear with it much of his own individual magnetism, and will naturally tend to reproduce in the man are endeavoring to invoke outside aid in order to work evil or woman who wears it something of the same state of feelupon the physical plane; and it is unquestionable that they ing which existed in the man from which it came. I have sometimes meet with a considerable amount of success in their nefarious efforts. I have myself seen a good deal of myself known of many instances in which such a talisman this in South America, and am therefore able personally to was very effective-in which, for example, it was possible by its means to calm and soothe persons prostrated by nervous testify that results are produced along this most undesirable disease, so that they were enabled to gain the repose of line of activity. The same thing may occasionally be seen which they stood in such desperate need. We must never in India, more especially among the hill tribes. There it is forget also that in very many cases the faith of the wearer by no means uncommon to find tribal gods worshiped. And in the talisman also comes into play and contributes its the worship very frequently takes the shape of propitiatory quota to the result. If a person is impressively informed by sacrifies, in return for which the tribal deity undoubtedly someone in whom he has perfect confidence that a certain sometimes produce results upon the physical plane. You talisman will undoubtedly produce a certain result, then his will read, for example, of villages in which all goes well so own firm expectation of that result tends very much to bring long as the village god receives his accustomed offerings; but It about; but nevertheless and quite apart from man's faith the moment that those regular meals are intermitted trouble in it, it is possible for a talisman to produce an effect even instantly manifests in some way or other. I myself heard of upon those who do not know of its presence. When charged one case in which spontaneous fires broke out in the various by a really powerful mesmerist certain charms will retain huts of the village as soon as they neglected to look after the magnetism for a very long period of time. I have myself their tribal deity in the usual way. In such cases there is seen in the British Museum in London, Gnostic charms which undoubtedly an entity posing as the deity-an entity who enstill radiated quite a powerful and perceptible influence, al. joys the worship paid to him or finds real pleasure and profit though they must have been magnetized at least 1700 years in the sacrifices which are offered. It will be noticed that ago; and some Egyptian Scarabosi are still effective even such sacrifices are usually of two kinds, either there is a sacthough they are much older than that. Naturally here also rifice of some living creature in which blood is poured out. it is possible to charge an object for evil as well as good; or else food of some kind, and preferably flesh food, is burnt and any one who will take the trouble to read Ennemoser's so that the fumes of it may arise. This distinctly implies History of Magic will find various instances quoted therein, that the tribal deity is a very low grade of entity possessing Another side of the subject is that connected with charms a vehicle upon the etheric portion of the physical plane-a or mantrams. These are forms of words by means of which | vehicle through which he can absorb these physical fumes certain occult results are supposed to be achieved. Here and either draw definite nourishment from them or expe-

also, as in the case of the talisman, definite effects are some- rience pleasure from partaking of them. It may be taken as times undoubtedly produced; and also as with the talisman an absolutely certain rule that every deity under whatever this result may be produced in either of two ways, or both name he may masquerade, who claims blood sacrifices of of them may contribute towards it. In the great majority of burnt sacrifices is only a Nature Spirit of an exceedingly low cases the formula does nothing beyond strengthening the type; for it is only to such an entity that such abominations will of the person who uses it, and impressing upon the mind | could by any possibility be pleasing. It will be remembered that in the earlier days of the Jewof the subject the result which it is desired to achieve. The confidence of the operator that his formula must produce its ish religion horrible holocausts of this nature were freeffect, and the belief of the subject that such effect will be quently offered; but as we come down nearer to the present produced are frequently quite sufficient for the purpose. 1 age and the Jewish race has taken its place in civilization, ought, however, to mention that there is a much rarer type we find that such sacrifices have naturally been discontinued. of mantram in which the sounds themselves produce a defi- It is surely scarcely necessary to insist upon the fact that no

nite effect. Naturally each sound sets up a definite vibra- developed being of any sort, no angel or deva could for one tion, and an orderly succession of such vibrations following moment have exacted or consented to receive any form of one another according to the predetermined scheme, may be offering which involved death and suffering. No beneficent so arranged as to evoke definite feelings or emotions or delty has ever yet delighted in the foul scent and fumes of thoughts within the man. Many of the Sanskrit mantrams blood; and the higher types of religion have consistently used in India are of this nature. It is obvious that in this avoided such horrors.

SELFISHNESS OF BLACK MAGIC

. The distinguishing characteristic of that evil side of Magia which has usually been called "black" is that its object is entirely selfish. There are many cases in which it is nothing uses it should understand the meaning of the words, or even | more than this-that is to say in which its object is not to that the sounds should make intelligible words at all. In. do evil for evil's sake, but simply to obtain for the possessor stances in which such succession of sounds do not make in. of the powers whatever he may happen to desire at the moment. Much of the witchcraft of primitive tribes is of this nature, and here also there is no doubt whatever that a cernt autan works. by whatever means he obtains his confi- tain measure of success frequently attends the efforts of the From what I myself saw in connection with other practitionup to very high limits; but the conditions required were such that it would have been quite impossible for any right think. ing man to go further into the matter. The ritual required

man and can produce results of the most wonderful nature by methods which are entirely inexplicable to the untrained.

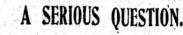
the feats of the occidental conjurer a considerable amount of machinery is required) and often a particular position or arrangement of his audience. The Oriental juggler has to work under exceedingly different conditions. His perform. ances are usually in the open air, even upon the stone pavement of a courtyard and in the midst of an excited crowd which presses closely upon him on every side. It will readily be seen that under circumstances such as those many of the resources of his European competitor would not be available. No doubt most men have heard of the celebrated mango trick in which a tree grows, or appears to grow, from a seed before the eyes of the spectators, and even bears fruit which is handed round and tasted. Then again there is the basket trick in which a child is concealed under the basket and then apparently cut to pieces, though when the basket is raised it is found to be empty and the child comes running in quite unharmed from behind the spectators. And we read how in some cases a rope is thrown up into the air and appears to remain miraculously suspended, the conjuror himself, and usually one of his assistants, climbing up the rope and disappearing into space. Now some of these feats are manifestly impossible; and on inquiring more closely into the matter we find that the phenomena described and produced by means of what is commonly called glamor-a kind of power of wholesale mesmerism without the usual preliminaries of passes, or of trance. That this is the way in which some of these tricks are performed I have mysel proved by various experiments; so that we need not consider any of these under our present head of invocatory magicthough it is possible that in some cases this power of glamor is exercised not by the conjuror himself, but by the unseen partner who has at his command the various resources of the astral plane. Many tricks on a much smaller scale than the above however, appear to be performed directly by the astral coadjutor. I recollect, for example, a little experiment of which I was a witness, which I think must have belonged to this category. Once more our magician wore almost nothing in the way of clothing, and therefore could not have concealed about him any apparatus by which his marvels could be performed. I was asked to produce a silver coin and to lay it upon the palm of my hand. I held it towards the magician who breathed upon it but did not touch it, and then motioned me back to my seat some fifteen feet away. I was then instructed to cover this coin with my other hand, and as I did so the juggler began to mutter rapidly some incomprehensible words. Instantly I felt the sense of something exceedingly cold swelling between my hands and forcing them apart. In a momont or two this curious cold mass began to stir between my hands, and I opened them to see what was there. To my horror I found that a huge black scorpion ad taken the place of the coin. Instinctively I threw him to the ground, and after, erecting his tail angrily he scuttled away. Another man present went through exactly the same

performance, except that in his case as he opened his hands a small but very active snake was found neatly coiled up between them. Now this was by no means a performance of the same nature as the production of a living rabbit out of one's hat by the ordinary juggler; for in this case the confurer was some fifteen feet away, and the coin was obviously coin and nothing else after we had withdrawn far beyond his reach. The result might have been produced by the same power of glamon to which I have previously referred; but certain circumstances connected with it make that to my mind highly improbable, and I suspect it to be a case of genuine substitution by some astral entity.

Another curious little case of the omployment of this sort of traditional magic by a man quite uneducated and entirely ignorant of the methods by which it worked, came under my notice some years later. It happened that I had received a somewhat severe wound from which the blood was pouring plentifully. A passing coolie hastily snatched a leaf from a shrub at the roadside, pressed it for a moment to the wound and muttered half a dozen words, and the flow of blood instantly and entirely ceased. Naturally I asked the man how he had done this, but he was quite unable to give any satisfactory reply. All he could say was that this charm which was forbidden to disclose had been handed down in bi

Juggiers are performed under some such arrangement as this. Of course I am performed under some such arrangement as pean juggier can entirely deceive the eyes of the average least that we shall be injured, but far more that by want of control over ourselves, our own thoughts and desires, we may sometimes do harm to others. This practical side of this

Nevertheless there are certain definite limits as to what can subject, however, belongs more especially to our topic for be done in this direction; and for the production of many of next week. "The Use and Abuse of Psychic Powers,"



and prevention, we are forced to the conclusion, that there exists but one approximately correct method, which is, to adopt (and put into practice) a system of education for parents, beginning with this generation, teaching them something of the stupendous duty devolving upon them as progenitors of all future generations, as well as an imperative responsibility, that every man and woman assumes, when accepting the far-reaching relationship of a parent.

We hear much concerning the duty of mothers regarding the religious training of their children. We would call attention of every thinking person to the fact, that it is as much the duty of every father, to assume the responsibility of the moral and spiritual education of his children (especially the sons) as it is for the mother to perform her part of the care and teaching in the numerous other departments of child training

In early life the writer was a teacher in village schools, when the teachers boarded with the scholars, being a close observer of their home training and conduct toward other members of the family. Also noticing the treatment received from the parents. I have often heard fathers say to their boys (after the mother had given them good advice and encouragement), "Oh, never mind what your mother said; she is only a woman. She doesn't know anything about it; I am the one for you to mind." By such teachings one parent can I uproot more good in five minutes than another could implant in six months, at the same time imbuing the mind of the child with the thought that mother's advice and judgment is of no value to him at any time. Not that the father would do so with the knowledge, or desire of instilling in the mind of the child that he did not desire it to love and respect its mother, but that it should consider its father was the one worthy of the strict obedience. I have also heard mothers give expression to similar remarks, which I deem quite wrong, hence I repeat, the one great requisite for the benefit of all classes is, that every person before becoming a parent, should be taught to realize the great responsibility that awaits them in assuming such a position.

We can never hope for an improvement in the masses, for war to cease, for crime to abate, for a decrease of prisons of all kinds, with their inmates of every description, until we first learn and practice the wisest and most humane system of dealing with all classes of beings.

We should also educate the future parents (which are now the rising generation), fathers as well as mothers, how best to impart the highest and best possible conditions to their offspring during the embryotic period, if we wish an improvement in future generations of our race. The world will then be populated with law-abiding citizens instead of those always living under the ban of civil or military discipline.

We sometimes hear the subject spoken of as one that is worthy of more attention and freer discussion than it receives, but how very few are willing to lend their presence for an hour to talk, or give a word of encouragement in its behalf, far less do or say anything towards its promulgation.

Every avenue is closed and sealed to the few who are willing to give time and ability, and if necessary would cheerfully become martyrs, suffer the ostracism of fashionable soclety, accept the condemnation of the "mock modesty masses who hide themselves beneath the mantle of social purity." these few have the benefit of humanity and the betterment of the masses ot heart, but are the masses ready for the innovation? As long as the Comstock law is unimpeachable the press is afraid to open its doors to a free discussion of this most despised, but none the less most important question of the age, despised most only by those who are the most ignorant of its magnitude. They are subjects of sympathy.

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POEMS FROM THE INNER LIFE

7

dence, the forces at his command may be employed for evil magician. I have myself seen instances of this, and indeed or for good according to the intention which lies behind I once took the trouble to learn guite an elaborate ritual of them. We have spoken chiefly of the pleasanter side of the this nature, which, if put into practice, would have given me subject, dealing principally with cases in which the will of the services of an entity which undertook to procure what the operator was employed in order to help; but we must ever its coadjutor might require. Not only would it furnish not forget that there have been and are cases of evil will and him with boundless wealth, but it would also carry out his it is important for us to understand this, because of the fact wishes with regard to either his friends or his enemies. that such will may often be unconsciously exercised. That. however, belongs to the practical application of the subject ers, I know that these offers could certainly be made good to ourselves with which I hope to deal next week when speaking upon the Use and Abuse of Psychic Powers.

case the charm would be untranslatable, that it must be em-

ployed in the original language and that it must be correctly

pronounced by one who understands how it was intended to

be sounded. On the other hand it is not in the least neces-

sary for the success of such a mantram that the person who

telligible words will be found in some of the Gnostic writings,

It must never be forgotten that along whatever line the

INVOCATION.

Let us turn now to the second type of magic, that which works by invocation-that which does not command but per- in the first instance, and the creature would afterwards have suades. It will at once be seen that this type of magic has at its command fewer resources than the other. Here the suppliant himself does nothing; he simply begs or bribes world than is usually suspected. On the other hand without some one else to do something. The thought form therefore is not at his command nor are the various forms of forces such as etheric pressure or the use of the elemental essence. He confines himself to obtaining the services of definite living entities whether human or nonhuman. Efforts in this direction are made much more commonly than we might at provision of food will perform small phenomena of various first sight suppose; for you will observe that whenever a kinds for the person to whom it is especially attached. Usuman tries to produce a result to obtain anything for himself ally there are curious restrictions connected with the comor to have facts or conditions modified by means of some pact. Almost invariably the human partner in this bond is agency outside of the physical plane, he is in reality using bound to give to no one the name or description of his unseen invocatory magic, although no such name may have ever coadjutor; and oddly enough in a large number of cases the entered his mind. A very great deal of the ordinary kind of condition is attached that no money, or not more than a fixed prayer for selfish purposes is in reality an example of this. and nominal amount may ever be obtained by the coadjutor's I am of course speaking here only of that lower variety of help or accepted for any exhibition of his peculiar powers prayer to which alone the name can properly be applied- I remember, for example, a man possessing such a partner that which definitely asks for something. The word prayer, who was brought to me while in the East. In this case the is derived from the Sanskrit Prashna, through the Latin entity attached showed his power principally by bringing to Precor and is connected with the German Fragen; so that its his human partner any objects that might be indicated. In original and proper meaning can be only a definite request, precisely the same way that such things are frequently Very often people quite incorrectly apply the name of prayer brought at a Spiritualistic seance. Fortunately, however, to what is in reality meditation or worship-the contempla- one of the stipulations which formed part of their agreement tion of the highest ideal known to the worshiper and the en. | was that the unseen partner should never be asked to bring deavor to raise his own mind and heart upwards towards that anything which was not honestly the property of his friend object of worship. But the more ordinary prayer for definite on the physical plane; otherwise a system of wholesale rob and frequently for physical gains, is certainly an attempt to bery would have been perfectly easy, and it would have been draw down influences from higher planes to produce visible absolutely impossible to trace or punish the thefts. The results, and so comes clearly within our definition of magic. example of this power which was shown to me was quite con-It will frequently happen when two nations are engaged in clusive. I went with the magician into a fruiterer's shop and a war, that each of them will pray for its own success and bought a selection of fruit of various kinds, and had it laid for the destruction of the opposing armies; and this is cer- aside for me until I should send to fetch it. All that was retainly an effort to enlist invisible forces upon its side. For guired was that the magician should see the fruit, so that he tufately, however, this idea of calling in extraneous influ- might know exactly what there was. Then driving directly ences may be used in a good as well as evil way, and natu. home with my magician-of course leaving the fruit behind rally we find that many efforts are made in this way to in. me in the shop-we asked whether he would be able to produce for us the various items of the purchase in any order voke from above some help for the soul.

Perhaps the most striking instance of this is to be found in that we required. He seemed quite confident of this, and the life of the Brahman. The whole of that life is practically indeed the result showed that his trust in his unseen friend one continuous prayer; for to every one of his acts, even the was fully justified. The man belonged distinctly to the lower smallest, a special form of petition is assigned. Though very classes and seemed guite unequeated. He wore no clothing much more elaborate and detailed, it is somewhat on the whatever excepting a small join cloth so that it would be ut lines of the form which is given for us in certain Catholic terly impossible to suppose that he had somehow concealed convents, where the novice is instructed to pray every time some fruit about his person. We sat upon a flat roof with that he eats that his soul may be nourished with the bread nothing but the sky above us, and yet each fruit, as we asked of life; every time that he washes his hands to form the aspi- for it was instantly thrown down among us as though it had ration that his soul also may be kept pure and clean; every fallen from that sky. In this way the whole of our purchase time that he enters a church to pray that his whole life may was duly delivered to us, in the order in which we called for be one long service; every time that he sows a seed, to think it; and that although we were at a distance of some miles pt the seed of the word of God which is to be sown in the from the shop in which it had undoubtedly been left.

first place in his own heart and which he in turn is then to sow in the hearts of others; and so on. The life of the Brahman is precisely that life, except that it is on a very much

was quite easy of accomplishment, but the agreement with the entity would have had to be cemented with human blood needed regular food involving the sacrifice of lower forms of life. Much more of such magic exists in many parts of the such horrors as were involved in the type just mentioned. there are many very interesting developments of it.

It is no uncommon thing to find in the East men who have inherited from their fathers the services of some nonhuman entity, who in consideration of an occasional triffing

family for two generations, and his belief was that there was a spirit of some sort summoned by the charm, who produced the required result. I inquired whether the leaf selected had any part in the success of his experiment, but he answered that any leaf, or a fragment of paper or cloth would have done equally as well. He evidently believed that the effect was wholly due to the form of words employed; and it may have been that it was his own confidence in this which enabled his will to produce the physical result.

In none of the cases which I have described was there any thing especially evil or selfish about the magic employed; but I fear that there are very many instances in which the work done in such ways is much less innocent.

There are many signs that tell us when we're getting on in Many of the witch stories of medieval times and the curious supposed compacts with the devil were probably examples of the black art on a lower scale. All of this may be paralleled in certain parts of the world at the present day; and the wiseacres who dismiss all accounts of such things as The tendency by day to doze, by nights to lie awake. merely superstitious fancy are, as usual, speaking of that which they do not in the least understand. There is, however, no need that any should be nervous with regard to such performances, or should fear that they may be injured in Athletic sports and lively games no more his joys enhance this way by those whose enmity they have incurred. No He hunts the easiest chair, and books whereof the print is doubt results are produced, for example, by the Voodoo or Obeah enchantments among the negroes; but it is very rarely All which are signs, I apprehend, that he is growing old. indeed that the practitioners are able to affect the incredu The girls he meets no longer gaze with fascinated eye. lous white man. There are cases in which this has been done; but it should be remembered that it can only be done He glances timorous, up and down when he would cross the when the evil from without finds something in the victim upon which it can act. The man whose soul is pure and strong cannot be touched by any such machinations. Thus evil thoughts and practices denoted by envy and hatred may work harm among one of two lines. They may either pro- He's solved the social problem with a maxim short and sure; duce fear in the victim and so throw him into a pitiable con-Were all men self-controlled, like him, all women might be dition in which disease, and evil of many sorts may very readily descend upon-him. He holds to thinking higher thoughts and living higher lives,

SAFEGUARDS.

The man who is perfecting fearless would have a very much He holds there is no time in life, no period so blest. greater capability of resisting all such things, precisely as As when the youthful blood has cooled, and passions are at the man who has no fear dracontagious disease is very much less likely to be affected by it than the man who is always in But, oh, devoted mother, wife! your plan is not so had-Keep one eye on the children and the other on their dad! terror of it. Any clairvogant who watches the conditions produced both in the astral body and in the etheric part of There's still another sign to tell that he is ageing some. the physical vehicle by nervousness and fear will understand quite well why this about the and will see that the immun. They know he's one step farther on toward his grave, a They know he's one step farther on toward his grave, and ity of the fearless man is quite readily explicable on purely scientific grounds. Another and even more deadly way in They want him to remember it, and he would fain forget. which such forces may actupon a person for evil is that they may stir up within him vibrations of the same nature as their own. So if the man has within himself the seeds of envy, jealousy, hatred, sensmallth these feelings may be roused to the point of frenzy and hatmay be induced in that way to tributes in its passage to scour away .- Johnson. commit actions on which in his calmer moments he would tent to know that things are; we ask whether they ought to look with horror. But purity of thought guards a man en. tirely from such dangers, and it is therefore guite unneces; sary that any man should be nervous with regard to the en-Grant me to become beautiful in the inner man, and that fects which may be produced upon him by others. A very far more real danger is that we may ourselves unconsciously those within .-- Plato. yield to such undesirable feelings with regard to other peo. .The sexes were made for each other, and only in the wise plo, and so may, without especial intention, be causing evil and loving union of the two is the fullness of health and duty results for them. That is a much more imminent peril, and and happiness to be expected.-W. Hall. one against which we can perfectly guard ourselves only by the who prays for anything besides God, prays to an idola seeing to it that no thought of malice, or anger, of envy, or of Hence, complete resignation to God's will belongs to prayer, Jealousy shall for an instant be allowed to harbor itself with. God is not moved by our prayers .-- Uberweg. in our hearts.

For the rest, the man who is pure and true gives no handle good thou mayst for physic. It is wholesome to the body for any evil influences to seize, no door for its entrance into and good for the mind; it prevents the bitter fruit of idia his heart. If his life and his thought be in harmony with the ness .- Penn.

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And is a convert to the fad of separate rooms for wives.

Sorrow is a kind of rust of soul which every new idea con-

The despotism of custom is on the wane. We are not con-

-Truth Seeker.

While e'en the cop shall call him Pop, and urge him to be

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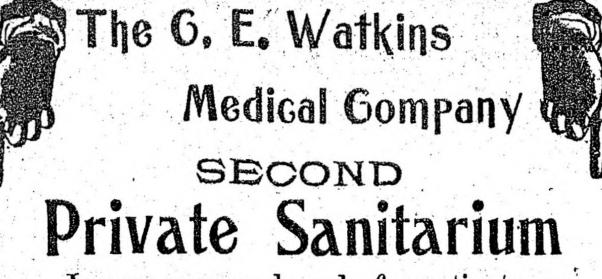
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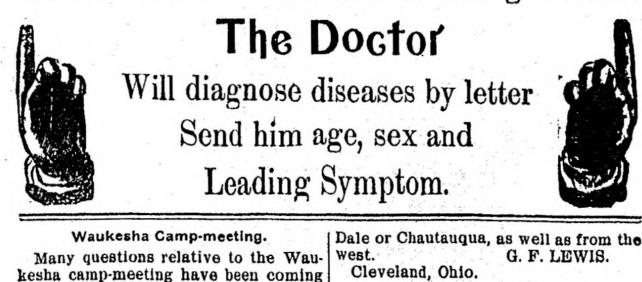
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[Obituaries to the extent of ten lines Bur. An absurbingly interesting vol-only will be inserted free. All in excess ume, of decided white. A narrative of of ten lines will be charged at the rate | wonderful psychie events in the auof fifteen cents per line. About seven thor's experience: Oloth, 560 pages, il-words constitute one line 1 lustrated, \$1.25. Emily Butler, of Andover, Ohio, Kingdom of Heaven on Earth." By passed to spirit life, June 6, at the age Dr. M. E. Conger: An appeal to reason of 92. She was an advanced Spiritual- and man's highest aspirations. A plea ist, and her beautiful life was a comfort and inspiration to all who were for-

tunate enough to know her. She desired a Spiritualist service and her every wish was complied with. The services were held at the home of her son, E. D. Butler, and were conducted by the un-JOHN WALLACE. dersigned.

PASSED TO SPIRIT LIFE.

Buried with great honor, Mrs. Kungunda Hirschman, a noted medium of the Northwest Side, Chicago, Ill. She passed to spirit life, June 5, aged 44 years. Her body lay in state in the public hall where Spiritualists hold their services, Ashland avenue and 13th street. The society of which she was a member, Licht Der Warehelte, No. 1, turned out in a body and several other Spiritualistic societies of the West Side. Many seekers heard the sermon delivered by Mrs. W. F. Schumacher, which left a deep impression on all present. The hall was draped in purple and white floates. Over the casket hung a cluster of our emblem, the sunflowers, and from it Easter lilles, symbolizing that she had risen. Many beautiful floral designs were contrib-uted by friends and West Side Spiritualist societies, showing expression of this office. Price, 15 cents; \$1.50 per sympathy for the bereaved daughter dozen. and husband.

WM. F. SCHUMACHER.

Passed to spirit life, at Medical Lake, Wash., David Leyson, a most excellent husband and father. He leaves a devoted wife and three sons who recognize the grand fact that he has passed Leyson House and Sanitarium, where ten cents, silver or stamps. she will continue healing the sick. THOS. HARRIS.

Passed to spirit life, at her home in cesses, or How the Spirit Body Grows." Winona, June 6, Mrs. Louis Steinborn. By Michael Faraday. Prince 10 cents.

By J. K. Wilsonglof the Pennsylvania "Right Generation the Key to the

for justice and equality in all the rela-tions of life between men and women. Oloth, 75 cents; leatherette, 50 cents. "In the World Gelestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound; Price \$1. 14

"Man and the Spiritual World, as Disclosed in the Bible." By Rev. Arthur

Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.25.

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TESTINONIAL. Battle Creek, Mich. Frank N. Foster-My Dear Brother:-I received today the Spirit Photograph. I recognized two of four faces at a glance, but the Indian and the An-clent spirit I could not know. Accept my thanks. Very cordially yours, J. M. PEEBLES. The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered muny sorrowing hearts, which they are sure to do when Very cordially yours, heard and sung. They should be heard in every home in the land. For sale at

"Why I Am a Vegetarian." By J

Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"The Vell of Isis," as seen at Atlantis; in the Great Temple of Karnac, at Luxor, in Egypt, and in the Jewish Temple at Jerusalem, is Doctor Pheto his spirit home to enjoy life immor- lon's latest booklet. Its pages are full tal, hence do not mourn him as one who of ancient lore, in paper covers. For is lost. Mrs. Leyson will remain at the sale at this office. Sent on receipt of

> "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Pro-Forward Free of Charge,

duty, the supreme charity of the world,

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fied and explained." By Andrew Jack-

son Davis. We have a few copies of

this work by the celebrated seer.

"The Remance of Jude. A Story of

"Right Living." .. By Susan H. Wixon.

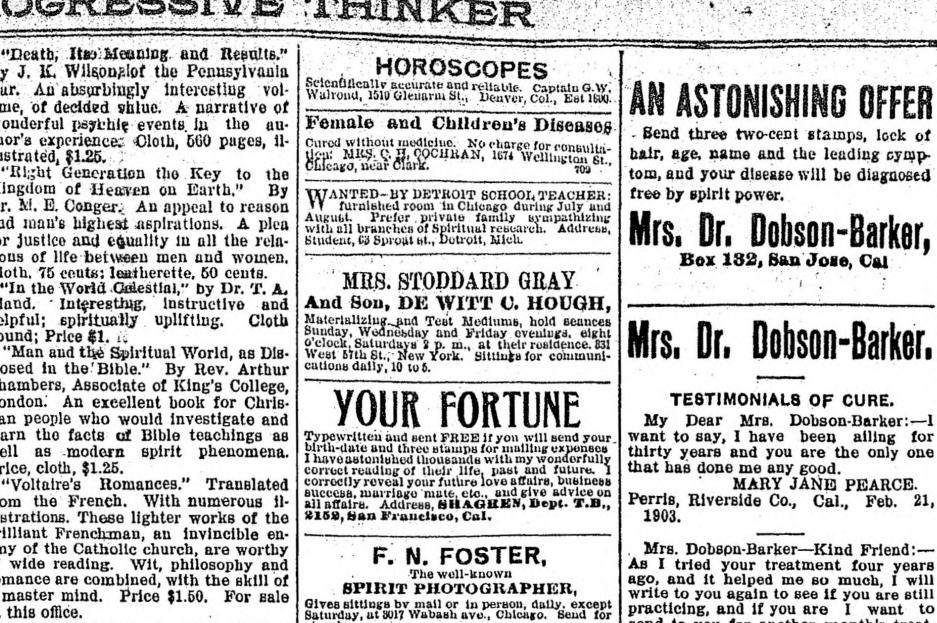
Young and old will be benefited by it.

ence." By Daniel Kent Tenney. A

"Mark Chester; or a Mill and a Mill-

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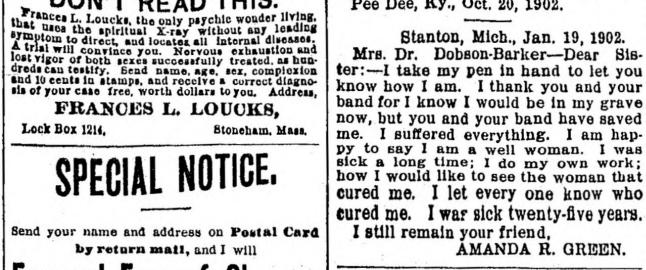
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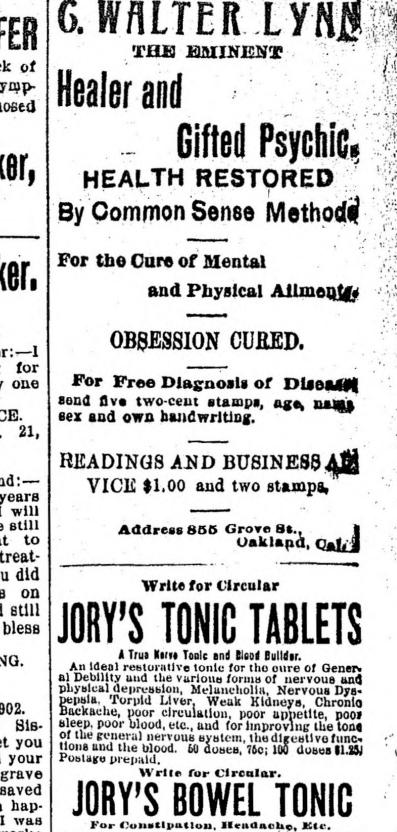


want to say, I have been ailing for thirty years and you are the only one MARY JANE PEARCE. Perris, Riverside Co., Cal., Feb. 21 Mrs. Dobson-Barker-Kind Friend:-

As I tried your treatment four years ago, and it helped me so much. I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treatment, for I can safely say that you did

more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully, MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902.





June 20, 1903,

would like, with your permission, to answer them through the columns of your called on Sister Logue and was well revaluable journal. Inquiries are about ceived by her, and now we are to have talent, tents, date of camp, notwith- Brother Kates and wife in the state: standing the fact that dates are given they are very badly needed, as there are in camp directory, in some of the pa- so many frauds in Butte, and I find one pers, advantages, etc.

to me from readers of your paper. As

they are largely along the same line, I

our platform is second to none in the get Brother Kates here. I agree with land, and among the many will be found Brother Warne, hunt out the frauds. such workers as Moses and Mattie Hull. I have to thank Brother Warne for Mrs. Catherine McFarlin, Clara L. Stew- not having any at the Iowa State conart, Mrs. S. M. Lowell, Miss Agnes vention held in Ottumwa, for I con-Chaffee, Miss Alfa Bullock. There will sulted him as to the best and the truthbe phenomenal mediums present for ful ones. those who desire to witness some of Yes, we need state organizations, and

test and message mediums in the coun- of course). try.

Tents can be secured on the grounds Sister Albright while at Clinton, that and at reasonable rates. A restaurant, I was to be in the Rocky Mountains in where first-class meals will be served, January (and so I was) as there was will be conducted on the grounds; in work for me to do out here, and I find short, everything is being done to make she was quite right. There is work this camp-meeting a success in every here and plenty of it, and the people healthy condition of the investigating which render the book more interesting way, and a source of pleasure and in- are hungry for it. I do not have as struction to all who attend.

known as to hardly need mention, as I hope that ere a year rolls around we one of the most renowned resorts of the will see this city with a good society. country. There are many points of in- and with a state organization also. terest within short distances of the I am very sorry to say that Butte is camp grounds. A feature that is worth cursed with those so-called mediums. consideration, is the erection of a new get rich quick, locate mines, etc. I bridge across the Fox river, directly be have been approached many times Lunt Brothers, Boston, Mass., is for sale

shipped to all quarters of the country, | ministers of our church. also, the gateway is changed, to bring lonely place.

the entrance to the grounds nearly two There is and has been a great deal in all sizes, from 10x12 up. Be assured you will make no mistake in visiting

Secretary W. S. S. A.

The Two Reports.

this camp.

This book. "No Beginning," is by Burling street, every Sunday at 8 and 8 of the diocese of Clevland, O. A sharp We were much interested in the William H. Maple. The Arena says of THE DIAKKA, Earthly Victims. By the Scor A. J. Davis. Avery p. m. Lectures delivered in English and pointed letter to Bishop Horstmann. "Two reports that should receive the I will send you a report of the meet-It: "The argument is unanswerable. and German by Mrs. Hilbert, assisted | It is good reading, and should be widely careful attention of all Spiritualists," ings here, and in Butte also. I would The book will at once appeal to the rea-BOOKS interesting and suggestive work. It is an exby Mrs. Schwann and other good speak- distributed, that people may be enlightin your excellent Progressive Thinker. like to hear from time to time from son of every reader, and leave him planation of much that is false and repulsive in ers. Tests and good music at all servof June 6. Some of us have contributed speakers and mediums who are coming ened concerning the ways and methods Spiritualism, embodying a most important re-cent interview with James Victor Wilson, a resident of Summer Land. Price, 50 cents. more amazed than ever at the prevalence of the theory of Creation." The ices. of Rome and its priesthood. Price 15 our mite to the Morris Pratt Institute, this way. I will help them get meet-The Spiritual Research meets every Two has always been a fateful numcents. For sale at this office. Never-Ending Life, and would be glad to see an itemized re- ings if they are of the right kind; all Wednesday afternoon at 2 o'clock, in "Spiritual Fire Crackers, Bible Chest-Free Thought Ideal says: "We found it port of expenditures published in your others may save their postage. MAHOMET His Birth, Character and bon. This is No. 6 of the Library of Liberal Assured by Science Price, 6 cts. Van Buren Opera House, corner of nuts and Political Pin Points." By J. full of glittering thoughts for thinkers, W. J. HICKS. columns, as we find such publication so Madison street and California avenue. S. Harrington. A pamphlet containing The best scientific argument in favor of a fuand the very death warrant of Chrissatisfactory to contributors in other so-P. O. Box 92, Anaconda, Mont. ture life that has ever before been made. Classics. It is conceded to be historically oor-Good music and singing. All are in- 70 pages of racy reading. Price 25 tian superstition shines upon its pages rect, and so exact and perfect in every detail as cieties and fields of public work, we cents. For sale at the office of The vited to attend. Jehovah Interviewed, Price 75 cents. to be practically beyond the reach of adverse consider it desirable and business-like. ONE YEAR IN HEAVEN Spiritual Union Church meets every Progressive Thinker. criticism. This work will be found intensely \$5,364.29 seems a very liberal amount-Or Orthodoxy from Headquarters ... Price, 6 cts. interesting. Price, 25 cents. "Discovery of a Lost Trail." By Chas. Sunday at John Schott's Lodge Hall, to most of us-with which to have re-A newspaper reporter goes up to heaven and in-MARK GHESTER, corner Belmont and Racine avenue. B. Newcomb. Excellent in spiritual paired the building and paid teachers | Only a year since you left us, terviews Johovah. BIBLE MARVEL WORKERS, Dear friend, for that fairer shore: Speaker, Hon. R. Gilray; Charles J. Pesuggestiveness. Cloth, \$1.50. For sale for instructing a class of 10 pupils, in Theology, terson, Prof. Edwards and Mr. G. A. And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles. By Allen Putnam. Price, 75 cents. And amid the deep silence we listened at this office. branches so largely taught in our pub-Cowen, test mediums. Services, 8 p. m. 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However, if Father Pratt Was the scene that first met your vision service at Thurman Club Room, corner "History of the Christian Religion to tomance of Jude A story of the life and Times wished to see that "all expenses were Familiar or wholly new? of 47th street and Cottage Grove ave- the Year 200," etc. A condensed statethat pleased me so well as this description by Daniel K. Tenney." met," it certainly was his privilege to Revelations from Zertoulem, the Me thinks that among the number nue, every Sunday. Conference at 8 p. ment of facts concerning the efforts of rine", and of his people. Given Through the, mediumship of MRS.M.T. LONGLEY, to Ira C. do so, and it was surely a sad mistake In the golden sunset mild, m. Lecture at 8 p. m. Conducted by church leaders to get control of the gov-The Plan of Salvation. Price, 10 cts. Prophet of Tlaskanata. of those who had the matter in hand not | Were the dimpled hands outreaching, ernment. An important work. 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To the Editor :-- I went to Butte and here in this city, but her life here in The talent that will be presented on that work will be short, I hope, after we

the phenomenal manifestations. We let all work to that end, also talk up are negotiating for a couple of the best the different papers (spiritual papers,

Anaconda, Montana.

I miss my old state, but I was told by much time to devote to the work as I As for Waukesha, it is so widely would like, but do the best I can, and

low the camp-grounds; this brings the since I have been here for such abomat this office. Price 25 cents. famous White Rock spring, with its inable work, and I do hope to have a beautiful grounds, its pure, sparkling chance to speak in Butte and post those water, as well as the establishment people on those frauds; some of them where this water is bottled up to be are claiming to have N. S. A. papers as

with a few minutes' walk. This institu- We receive The Progressive Thinker tion in itself is worth visiting, to say as also the Banner and I assure you nothing of the spring, etc. This year they are a great comfort to us in this

blocks nearer town, which is an item, said against the Roman Catholics, but I The facilities for reaching the camp and | wish to say that I have come in contact Waukesha are unsurpassable. The with many of them and I find that when programs will be completed in a few our teaching is presented to them as a days, and will be found most complete, religion they are not as hard or bitter ing, 161 W. Madison street. Lecture, story, elevating and reformatory. Pa-Send in your names for programs, and as some other faiths. Give the Roman spirit communications, and questions per covers, 40 cents. Cloth, 60 cents. if you contemplate coming, send in your | Catholics to know that when you are at | answered. Mrs. Maggie Waite, pastor. | For sale at this office. application for tent. We will have them a seance you are in the presence of God (as they call it) or that spirits are more holy than we, and that we are standing in his presence, then you have WILL J. ERWOOD. their most reverent attention, and your meetings will be good, and all messages

will be uplifting; such has been my experience. I find the hardest ones to touch are the Methodists.

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lated, will have a tendency to drive the | the Life and Times of the Nazarene and fakes from our ranks, and will do much | His People." Through the mediumship to encourage those who never resort to of Mrs. M. T. Longley. An intensely intrickery in their work to advance the | teresting book. Neatly bound in cloth

cause of Spiritualism. Every genuine and gilt. Only 50 cents. medium-and there are hundreds of them-will rejoice to learn that many The author shows a wise practicality in methods adopted by the fakes are lucidher method of teaching the principle of ly explained, and that, too, by a Spirit- ethics. She illustrates her subject with ualist. This pamphlet will arouse a many brief narratives and anecdotes, mind, and it will then be prepared to and more easily comprehended. It is search for the truth and more fully especially adapted for use in Children's realize it when found. It will be an aid Lyceum. In the hands of mothers and to the honest, painstaking investigator. teachers it may be made very useful. It will assist the skeptic in seeing wherein the truth lies., It will prevent Cloth \$1. For sale at this office. those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by

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